

The ouer

thzow of the iustificati-
on of workes and of the vaine
doctrine of the merites of men, with
the true assertion of the iustificati-
on of faith and of the good workes
that procede or come of the same,
and in what respect our good
workes are crowned or re-

Iwarded of God sette
forth dialogue wth
by John Bea-
ton.

Ephc. 2.

We are saued by grace , and that
through the sayth, not of your selues,
it is the gypte of God not of
workes, least any man
shoule gloryze.

Newlye set foorth and allowed accord-
yng to the order appoynted in the
Quenes maiesties iunctions,

ANO. 1561.



The preface.

TO THE RIGHT
honorable, Syr James
Blount knight, Lord Mont
joye. John Weten wisheth grace,
peace of conscience, and encrease of
Godlye honoure, frome God
the father, throughte
his sonne Jesus
Christ our
Lord.



Here haue I addid, right
honourable Lorde, vnto
my treatises of predestina-
tion, and of free wyll,
a small booke, whiche I
haue entituled: The ouer-
throwe of the iustificati-
on of workes, and of the wayne doctryne
of the merites of men, with the true assert-
ion of the iustification of fayeth, and of
the good workes that do proceade of the
same, and in what respecte our good wor-
kes are rewarded or crouned of God: be-
cause that these doctrines, do so depende
one of an other, that they can in no wyse
be separated, or put a sunder, onlesse we
wyll wante the perfecte vnderstandinge
of them all, and so be blynde styll in the
cheyfest and moste principall poyntes of
oure religyon. Of predestination, howe
21.ii. frutes

The prefyce.

frutefull and necessarye the doctrine of it,
is, what so euer the sōyniſſe gruntyng
Epicures, and carnall worldelinges, doth
saye to the contrary, I wyl speake nothing
nowe at this presente, because that I am
fullye determined, by the healpe and assi-
staunce of the holye spirite of God, short-
lye to set foorth an Apologye or defence
of my doctrine, touchinge that poynte of
our religion, beyng direcēd to the quenes
maiestye, vnto whome the treatyse ther-
of is dedicated. Neyther do I nedē great-
lye to speake of the doctrine of free wyll
sythe that in the settinge foorth of it, I
haue so tempered my stile, that I kepte
my selfe al wayes within the lymites and
boundes of Gods worde, goinge neyther
on the ryghte nor on the lefte hande, but
walkingē stylle in that most sure and plain
hyghe waye, that the Patriarches, Pro-
phettes, and Apostels, wyth the Godlye
aunciente wryters of the primitiue church
had alreadye trodden or beaten vnto vs.
Many obiections of the Popepelagians,
and free wyllmen of our tyme, which ne-
ver were touched before, haue I fully an-
swered in it, as it shall playnlye appeare
vnto them, that wyll wyth a syngle eye,
and wit han vprighte iudgement, reade
the whole treatise. The only marke that I
boote at in all these woorkes, is that the
grace of God, maye be throughtlye mag-
nified, and the vayne gloryngē of men,
in theyrowne strength (which all thingēs
being

The preface

beyng rightly considered, and diligently
wayed, is nothinge at al) beinge taken as
waye, the whole glorie of oure saluation
Shuld be geuen only unto the mercyst good
nes of our heauenly fathur, who as by the
Death passion & bloudshedding of his son
Iesu Christ, doeth fully sauе vs, so by his
holye spirit he doeth regenerate vs, and
takeinge awaye our stonyheartes from vs,
he geueth vs fleshy hearts, that is obediz
ente and tractable: he maketh vs of vni
willinge, wyllinge, of the bounde slauers
of synne, the seruantes of his sonne Ies
su Christ, for to serue him in holynesse
and righteousnesse all the dayes of oure
lyfe, and so brynginge vs in to the free
dome of the childeu of God (for where
the spirit of the Lord is, there is fredome)
He maketh vs to walke in those good wor
kes, that he hath prepared for vs to walke
in. Whether can it iustly be sayed, that
eyther in my booke of predestination, or
in my booke of free wyll, I did minister
to any man occasion, eyther to lyue lyca
nously, as though it made no matter how
they lyue, that are by the immutable de
cree of God, ordayned vnto lyfe euclai
stinge, or to beslacke in doyng of those
good woorkes, that are required of vs in
Goddes booke. Whiche all menne shall
moste evidently see (excepte they wyll be
wylfullie blinde) by this booke, that now
at this present, I haue set forth, and de
dicated

The prsface.

Dicated vnto your honourable Lordship, whom I see of all men to be most earnestly geuen vnto good letters, and mooste principally to the study of the holy and sacred scriptures. Which, as it is a thinge verye rare amoung the greatest part of the noble men of our tyme: so wyl it be a most precious ornamente, bothe to you, and to the honourable stocke that ye come of. For, what greater commendacion can there be to suche as ye are, than to haue a knowledge and understandinge of the liberall sciences, and of the tonges, that they be written in: and specially to be so acquainted wyth the infallible worde of God, the onelye Antidotus or conterpoysone, against all venomous sects and heresyes, that ye shal at all tymes be able mightely to withstande all false and erroneous doctringes, that by the procuremente of Sathan the deuyll the enemye of oure saluation, haue heretofore tySEN and doo daylye ryse in Christes church. I do here let passe, how muche good ye wyll do by youre good example, vnto those that are of the basseste sort, when they see your Lordship to be so seriously geuen, to suche vertuous exercisises. It wyll be an wonderfull encorageamente vnto them: and vnto the other, that be of the same degree that ye are of, or of an higher, a marueilous prickinge forwarde. For, if ther be any spakte or drop of Godly shaine fastenes in them they wil blithe and be assained, when they shall heare

The preface,

heare you grauely and learnedly to reason
of highe matters of learninge and of the
principall poynts of our religion, to stand
lyke domme and paynted ymages, and as
ble to saye nothinge. Therfore go on styll,
as ye haue Godlye begonne: beinge most
sure, that he which hath of his free mercy
and goodnesse begonne this good woorke
in you, by his holy spirit stirring vp your
hearte to such Godly studyes: wyll short
lye performe it, and bringe to suche a per-
fect end that it wyll be not onely to your e-
uerlastinge conforte, but also to the vna
speakeable vtility vnd profit of your own
naturall contrey. I woulde haue declared
brieslye, what be the chiefeſt poynts,
that I do entreat of in this my boke, but
because that the argumente of it, is set
forth afore the beginninge of the whole
woorke, I haue thought it vnnecessarye.
Here therfore, wyll I make an ende, most
humblye besechinge your good Lordship
to take this my symple laboure in good
parte, not so muche consideringe the small-
nesse of the gyfte, as the heart, and pure
good wyll or zeale of the geuer. Thus the
eternal and everlasting god preserue
bothe youre good Lordshippe,
and my good ladye youre
wyfe, wyth all youre
Godlye famylie
and house:
hold.

CThe argument of the
whole boke.

FYRE and fozemosse we
haue declared, that we
are frelye iustified, that
is to say, deliuered from
synne, eternall dampnation and
everlastinge death, and coumpted
righteouse in the syghte of God,
through sayth only in our saviour
Jesus Christ, without any merites
or deseruynges, goynge before.
Whiche thinge hathe bene mooste
strongly proued both by manysell
and playne texts of the scriptures,
and also by the autoritezies of the
aunciente fathers of the primitive
churche, contrarye to the skaun-
derous and most lyinge reportes
of the enemys of the truth, whiche
do, most vngodlye blowe abroade,
that we haue of late dayes sucked
out thys doctrine of oure syngers
endes, not one af the olde writers
saying once: *Sola fides iustificat: faith only*

The vrgumente.

onely or sayeh alone doth satisfye.
But how false this their report is,
ye shal be iudges your selues, after
ye haue reade the whole wozke.

The dyd , almooste in the be-
gynninge of this disputation, least
anye impedimente or let shold be
lestic unto the reader, concile Paul
and James together, wherre, vnto
the ignozaunt , they dyd seme to
disagree , whiche (I trusse) is so
substantiallye done , that any rea-
sonable man , wyll holde him self
satissyed . Secondlye it hath bene
shewed, that as all the wozks, that
we do asoore oure iustification , I
meane , asoore we be grased in
Christ , and throughte sayth made
members of his bodye , althoughe
they seme neuer so gloriouſ, ſo per-
fect and excellent, yet are but mers
synne , and abomination in the
ſyght of God : ſo after we be once
iudisyed , and made lyuely braſ-
ches of that true byne , we muſt
not remain barein and unſtruteſul
treſs,

The argumente.

tree, but bringe forth the frutes
of our fayth , and abounde o; flow
in all kinde of good woorkes that
God hath prepared for vs to walk
in, rememb'ring that we are ther-
unto created in Christ Jesus, who
hath redemed vs, and clynsed from
our syns , to the end that we shuld
be a peculiare people vnto him, eas-
elys geuen vnto good woorkes.
Here haue we by the waye , once
thowten wyll woorkes, that is such
maner of woorkes , as are set forth
by the mere iudgement of man, with-
out anye sure ground or foudatis-
on in Gods booke , o; wythout any
p;omysse conteyned in the same,
prouinge , that all suche woorkes,
for as muche , as they bee done
wythoute fayth, canne in no wyse
please god, but are an abomination
vnto him, althoughe they be done,
as they doe commonlye terme it,
of a good intente and so , vpon
occasion , we haue declared , and
made manifest and playne , by the
hilles

The argument.

histoires of Nadab and Abschu, of
Saule, and of Dauid in b^ringinge
the Arke in to Jerusalem , other-
wise than God had ordayned, how
perilous a thinge it is, to attempte
any thinge of good intente , with-
out a sure warant of gods word,in
the religion,worshipping, & seruice
of God . Thyrdlye we teach whet
be those w^rokes that are to be take
for good w^roks, euen such as God
doeth exprestelye comande vs in
his w^rorde . Whiche are moste line-
ly set foorth vnto vs in manye pla-
ces of the old and new Testament.
How be it , this lesson is also ge-
uen, that al they that do those good
w^rokes (aloughethe they be never
so good w^rokes in them selues) do
not by and by deserue , the comen-
dation and prayse of well doinge
in the sight of God, eyther because
that they do them , to the end that
they may be glorified of menne, or
for reward sake , the hope wherof
beinge taken awaie they woulde
not

The argumente.

not as muche, as geue a cuppe of
colde water , or for feare of pu-
nishmente after this lyfe, and not
for the loue onely , that they beare
to God , and to theyz neigbour,
or for to shew their obediencie , to-
wardes his wyl and commaundes-
mentes. But for the better instruc-
tion to the ignoraunt, we haue set
forth at large , all the chiese and
pryncipall causes that oughte to
move vs, to do good woorkes , al-
thoughe we looked for no rewarde
at all at Goddes hande , who not-
withstandinge wyll not leauue our
good woorkes uncrowned or unre-
warded, first because that we haue
throughe sayeth , felowship with
his sonne Jesus Chjist, whose per-
fecte obediencie, he imputeth vnto
vs for our owne, therbye most am-
plye and abundantly supplying,
what soever is wantinge and lac-
kinge in vs . Secondlye because,
that he hathe made him selfe deb-
touer vnto vs not by receauing any
thing

The argumente,

thinge of vs, but by promising all
thinges, as saint Augustine doeth
witnesse. Here also are the causes
shewed, why oure good workes,
although in them selues, they be
full of imperfection, do please God
and are acceptable vnto him, whi-
che ought to be vnto vs a great en-
coragemente to lyue Godlye, and
to exercycle our selues in all maner
of good workes, that God hathe
comaundered vs in his word, beinge
sure, that we canne not but please
him in so doing. And as for merites
it hath ben moche strongly proued,
that although we were able to do
what soever God hath comaundered
vs, yet we oughte to reckenne our
selues unprofitable seruaentes, &
that we haue done but our dutye.
But for as muche as no man is a-
ble to doo the tenth parte of Gods
comaunderements, with such a per-
fection as God doth require, what
do we merit or deserue? If our wor-
kes be examined after the streights
nece

The argumentee.

nesse of Gods iudgement,) but the
endelesse tormentes of hell syet-
Laste of all , concerninge the de-
grees of glorie after thys life , it
hathe bene sufficientelye declared
and shewed , that there can be no
such diversities or degrees of glo-
rie , by reason of any merites , but
that if therebe any , it commeth of
the mere mercye and goodnesse of
God , who doeth in vs moste libe-
rally crowne his owne giftes . The
chene scope or marke þ we shote at
in settinge foorth of this doctrine ,
is:that we having learned whence
our salvation deeth come , shoulde
geue the whole glorie thereto , to
the onely mercye and goodnesse of
God declared vnto vs in his sonne
Jesus Christ , and most surely sea-
led vp by his bloude . To whome
wyth the father , and the holye
ghost be all praysye , glorie ,
and honoure , worldes
wythoute ende .

Amen.

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**The ouer
throwe of the iustifica-
tion of workes , and of the vayne
and soond doctrine of the meryts
of me, with the true ascertio of the
iustification of faith , & of the good
workes, that do procede and come
of the same , and in what re-
specte they be crowned or
rewarded of God, set
forth the Dialoge
Wise by Iohn
Aeron,**

**The names of the spea-
kers.**

Dydimus.
Entrapelus

Albion.
Philalethes.

Dydimus : Syth þ we haue
already sufficiently spoken
of the doctrine of predesi-
nation , of the diuyne prouydence
A. i. of

of God and of free wyll , I am of
opinoun, that it were good to en-
treat somewhat of the iustification
of saythe, and of the good woor-
kes that do spring and come of the
same . For manye there be whiche
when they heare that we be iusti-
fied by sayth onely , withoute the
woorkes of the law, streight waies
do crye out, that they nede not to
do good woorkes, yea that it ma-
keth no matter how they liue , so

The blas-
phemers
of the in-
iustificatiō
of saythe.

that they beleue onely. I woulde
fayne, that by settinge foorth this
matter playnely , as ye haue done
the other , the mouthes of suche
blasphemours myghte ones bee
stopped.

E V T R A P E L V S . That,
whiche ye sayc, good negghbour,
maye rather be wylched than ho-
ped or loked for.

Themalit For , suche is the wickednesse of
cionsnesse the ennemys of the truthe , that
of the one nothing canne be so well spoken,
mies of or so Godlye set foorth, but that
the truthe. they

they be alwaycs moſte readye too
calumnyate and blaſphemē the
ſame.

As for an exampel : oure brether Philalcthes , that the profyte
of our laute talke and communica-
tion , that we haue had touchings
predestination , the diuine prouide-
nce of God , and of free wyll,
mighthe come to manye , did cause
it to be published , and set foorth
in prynte. But, Lorde God , how
is he raylēd agaynst ? How is his
Godlye traytore and labour taken
of the moſte sorte of men ?

And yet in it , all thynges are
made so playne , that the ſimpel-
manne in the worlde , maye haue
edifyinge by it :

And all the obflections ,
that coulde be made , ſo pighte-
lye , bothe by the ſcriptures ,
and also by the authoerites of
the auncyente fathers , aunſwe-
red , that anye reſonable manne ,

A. li. would

woulde holde him selfe satissified.

ALBION. Who be they, think

Who thei
be that
storime at
the doc-
trine of
predesti-
nation.

so vngodlye storime agaynst this
most comforstable doctrin of p;re-
destination and of the diuine pro-
vidence of God: Cuen a soi of A-
theistes and swynyshe Epicures,
whose gruntinge, we oughte not
to regarde, or to care for. How be

Atheistes
are in En-
glish cal-
led God,
lesse.

it, I do not doubt, but that there
be many that now speake euyl of
the doctrine, which if they had red
the booke throughoute with sober
judgement, and with a single eie,
woulde lyke it well ynough, yea,
and receue unspeakable comfor-
by it.

PHILALETHES. I knewe
rightwel, when I tooke the matter
in hande, that I shoulde syvre vp
many enimies agaynst me. But
should I therfore, haue kepte close
and hidden from the faithfull con-
gregation that thinge, whiche the
holy ghost wyll haue to be reueled
to

to al his electe and chosen people? God forfende, that soz feare of the dyspleasure of men, or of the hate, We on-
red of þ wicked wrold, we shold ghe not
cunceale or hyde anye truthe. Ye forfeare
shal see, that thet wil no lesse rage of the dis-
at this doctrine of the iustification pleasure
offaith, when they shal heare that of men
God without anye workes or me, hyde the
rits going before, doeth freely iustifi. truthe,
sye vs, through faith onelye in his
sonne Iesus Christ, our lord & sa-
uiour then they do at þ doctrine of
predestinatio. Wil thei not by & by
crye out and say: that by thys doc-
trine, al maner of good works are
cleane taken awye, and quite o-
uerthowen? For, who being per-
swaded that faith onely iustifieth,
wil geue him self to do good wor-
kes, or to leade a Godlye lyfe and
Christianlike conuersation? But
yet we muste not because of these
blasphemies of the wicked enemi-
es of the truthe, leave of therfore,
to teache and set foorth the truthe

What
scope or
marke we
ought too
shut at, in
settinge
soorth the
doctrin of
the iustify-
cation of
sayth.

of this doctrine, that the holle glo-
rye of oure saluation , in despight
of the deuyll and of all bys Auns-
gels , maye onely and solelye be
geue unto the merits of the death,
passyon and bloude sheddynge of
the onely begotten sonne of God,
our sauioure Iesu Chylle.

ALBION . Therfore, brother
Philalcthes, that we maye some-
what the better be edifyed in thy
matter , and also edifye other, we
doe mooste earnestlye desire you,
that ye wyl (sith that we are now
at leasure , and haue nothinge els
to do) set soorth at large this holle
doctrine of iustification. For, ma-
nye are yet verye blinde and igno-
raunte in it.

D YD I M V S . Pea , ye shal finde
many, euē among the learned pa-
pistes, that dare boldly saye, that
this phrase or maner of speaking.
Sola fides iustificat: Faith only iusti-
fieith, is but newlly inuented of the
heretikes of oure tyme, and that
none

none of all the aunciente wryters
of the p̄imitiue church did cuer
vse it , cyther in theyz sermons or
wrytinges.

E V T R A P E L V S. Thys is not The po-
the fyrt lye, that they haue made. yes king,
But as their kingdome, is a king. dome, is a
dome of lyes, so with lyes, do they kingdom
laboure and ludyng , for to mayn, of lyes.
sayne it.

P H I L A L E T H E S. And that,
I trust, shall well appeare, or cuer
we haue made an end of this oure
talke and communication. For, I
wyll aleadge sa manye autoriti-
es, and places oute of the auncien-
tē wryters of the p̄imytyue
churche, wher they do plainly af-
sayme wyth vs , that sayth onlye
doth iustify, that al mē, be they ne-
uer so simple, shal easely perceave
how shamefullly they haue belied
vs & oure doctrine & that of a ma-
litious mind, they haue most traito-
rously hidde the truth frō y faith-
ful congregatiōn of gods people.

A.iii,

But

The iustification

But oþ euer we go any farther, I
thinke it best too declare in what
signification this woord to iustify
sye, oughte to be taken. As far as
whence we cā learn this word: iustificate
this word to iustify, bathe bene of the blessed
iustice, Apostle sainte Paule boorrowed of
to iustify, the commone vse of the lawe. For,
bathe bene in iudgement, to iustifie a man, it
borrowed is too assayle oþ quyte him of the
and what crime, that is layed to his charge,
it signifieth that he is accused of, and to pro-
eth.

nounce him righteous, just, inno-
cent, and giltlesse. After the same
maner, when we saye, that God
doeth iustifie vs, our meaning is
that God doth assolue and quite vs
of al the crimes, offences and tres-
passes that cā be laid to our charge
oþ that we can be accused of, and
that he doethe pronounce vs iuste
and righteous in his sighte. That
is to saye: That first he doeth par-
don and forgcve vs our sinnes, he
coverethe them, and doethe in no
wise impute the unto vs, but im-
puteth

puteth vnto vs righteousnesse, not
vure owne, which is none at all,
but the righteousnesse of his sone
Iesu Christ, and so throught, or by
imputinge vnto vs the righteous-
nesse of hys onely begotten sonne,
he doth both saue vs and make vs
blessed. So doeth the holy Apostle
expound this our iustification, say-
ing: As David doeth set foorth the
blessedfulnes of the man vnto whō
God imputeth the righteousnesse w-
out works, where he saith: blessed
are those, whose iniquities are for-
gauen, whose sinnes are couered.
Blessed is the man vntoo whome
the Lord imputeth no sinne.

Rc. 4.

Psal. 32.

E V T R A P E L V S. By these
selve wordes that ye haue now al-
leadged, anye man maye easelye
learne, that our iustification const.
beth in the forgiuenesse of sinnes our iusty-
and imputation of the righteouse-
nesse of Christ. Wherby the bayne doth con-
and founde opinion of those, that liste-
wil haue vs to be iustified by wor-

A. b. kcs,

Ies is cleanc ouerþowen.

ALBION. I wold sayn, that our brother Philalethes, shoulde brefelye declare vnto vs, what it is to be iustifyed by workes, and agayne what it is too be iustifyed by sayth. For, these thinges, being well and substantially vnderstan- ded, I do not doubt, but that the reste wyll bee a greate deale the playner.

PHILALETHES. To be iu-
stifyed by workes, is by our owne
deedes, to deserue remission and
forguenesse, of synnes, and too
pourchase vnto oure selues salua-
tion. O elles thus : They are
iustifyed by workes, in whose life,
there is founde suche cleaneliness
and holynesse, as maye deserue
the testimonye of righteousnesse
before the iudgement seat of God,
or that wyth the vrightenesse of
theyr woorkes be able to aunswere
and satylfyng Goddes iustyce and
iudgements.

DYD 1:

D Y D I M V S. I beleue that they
are very thynne sōwen, that with
the bprightnesse of theyz workes
be able to aunswere and satisfy the
justice and iudgemente of God.

P H I L A L E T H E S. They are
very thyn sōwen in dcde. For non
(Christ onely excepted) could ever Christ on
do it. And therfore, all the chylē ly bath sa
dren of Adam, beinge at desiaunce tisfied the
with their owne righcousnesse, iustyce of
oughte to crye oute wþt̄ David, God.
and sat: Enter not in to iudgement
with thy seruauit, o lord, soz in thy Psal. 143.
sight shal no mā living be iustifid.

A L B I. And what is it to be iu
stifid by fayþ?

P H I. They are iustifid by fayþ, What ic
that being excluded frō the righte, is to be
ousenesse of workes, do by fayþe iustifid
take holde one the righcousenesse by fayþ.
of Christe, wherwþt̄ when they
are clothed and appareyld, they
appeare in the syghte of God, not
as synners, but as ryghteouse
personnes.

A L .

Objecti-
on. i.

Jam. 2.

Answer

ALBION. This, me thinke,
is a verye comfortable doctrine.
But yet, it wyl not be alowed of
all men, for, the most parte wyl
stil maintaine, that we are iustifi-
ed by workes and not by faith on-
lye; aleadginge, for the probati-
on of this their sayinge, the second
chapiter of James, wher he saith
on this maner: was not our father
Abzaham iustified throughe wor-
kes, when he offered Isaac his son
vpon the altar? And a little after:
ye se then, how that of woorkes a
man is iustified, and not of faithe
onlye. Either ye muste (saye they)
make the holy Apostels to disagre
or ye muste graunte with James
that of woorks man is iustified and
not of faithe onlye.

PHILETHE S. God wotte,
this is a pooze helpe, that they doe
bringe for them selues. For firste
and formoste, let vs marke the hi-
story, that James doeth make me-
tion of, and we shal soone perceue
how

how ignorantly they behauē the
selues in expoundinge the wordes
of the Apostell. We reade in the
rb. chapter of Genesis, that Abra-^{Gen. 15.}
ham beleued the Lord, and it was
coumpted vnto him for righteous-
nesse. Whiche texte is of Paule a-
leaged after this sort: If Abraham
were iustified by woorkes, he hath
wherein to rejoyce or glorie, but
not with God. For what saith the
scripture: Abraham beleued God,
and it was imputed vnto him for
righteousnesse: Wherby the holye
Apostle, doeth proue most strong. Abraham
lye, that Abraham our father was was iustly
iustified by faithe. But this, that fied. xxx.
James doeth speake of, whiche is yeares
the offerynge of Isaac, was done afore he
xxx. yeares after, that the scripturē offered
res did pronounce Abraham to be his sonne
iustified, or y his faith was coum- Isaac.
pted vnto him for righteousnesse.
Verely, lyth that. rb. yeares afore Gene. 22.
that Isaac was borne, Abrahams
saythe was imputed vnto hym for
righte-

righteou[n]esse, it was impossible, that he shoulde be iustifyed by the offerring of hys sonne Isaac, which was as I sayd before. xxx.years after. What if we saye then, that the apostle doeth only go about to shewe, that the sayth, whiche Abrah[am] was iustifyed by, was no idel or dead sayth but such a faith, as made hym obedient vnto God, as it is more playnelye set foorth in the. ii. to the Hebrewes.

E V. This that ye haue broughe[n] in now, is of greate strenght. And truly, I do not see, whiche way ther can wend the selues out of þ[is] b[us]yness if the history & the circumstaunces of the same be weyghed a ryghte.

P H I. We wil yet go to worke w[th] them another way: and shew how that ther is no repugnaunce at al in the doctrine of þ[is] Apostels. For, what contrariety or repugnaunce could ther be in their doctrine, sith that they wer both lead by one spi[r]it? Therfore, we shal marke, that the

the holy Apostle. S. Paul in his epistles to ḡ Romāni & to the Galathians, did dispute and reason against them that did attribute iustificatiō to wōkes, but. S. James did wryte against them, which did verily contempne and despise good wōkes. And therfore Paule sheweth the causes of our iustificatiō James the effectes & frutes of the same. Paul declareth how we are iustifyed: James how we are knowne to be iustified. Paul excludeth wōkes as not the cause of our iustificatiō: James approueth wōkes as effects proceding of the same. Paul denieth that any good wōkes can be in them that be not iustifyed: James affirmeth ḡ they which be iustified can in no wise be wout good wōkes. But ye shall heare what. S. Auguſtine hath left vnto vs, by writing, touching this matter: *Augu. 83.*
Quod Abraham per se deince operibus questionum iustificatus est, de operibus quae precedebant, intelligitur, quia per opera quae fecit, iustus non sicut sed solus fide. *Glossa ordinaria.*

Hic

Hic de operibus agitur, quæ fidem sequuntur, per quæ amplius iustificabatur, cum semper fidem fuisse iustus. Vnde Paulus dicit: Fide obtulit Abraham Isaac, quum renaretur. Hæc oblatio est opus et testimonium fidei et iustitiae. That is too saye: That Abraham was iustifyed by faith without woxes, it is to be vnderstāded of the woxes that dyd goo before: For, he was not rightcouse throughe the woxes, which he had done, but by saythe only. Here it is spokē of the woxes that folowe the faith, whereby he was more iustifyed, whereas he was alreadye before made rightcouse by faische. Therfore, Paule sayeth: Abraham did offer Isaac The offe, with faith, when he was tempted. ringe of This offeringe is a woxe and te Isaac is a stimonye of his saythe and of hys testimony rightcousnesse. These things, did of the he write vpon James epistell. If sayth & the offering of Isaac, is a testimonie of the faith and rightcousnesse nesse of A of Abraham: He coulde not be iustifyed

lysfied by it , but rather it was
therby declared that he was iusti-
fyed alreadye. So that this obedi-
ence of his , which he shewed unto Rom. 1.
the word of the Lord, did only ma-
nifest and shew, that he was when
he belued Gods promises, made
ryghteous before God , throughe
the same fayth and beleue , wher-
wyth he was so strengthened, that
genyngc the glorie unto God , he
perswaded him selfe fullye, that he
which had promised , was also a-
ble to do the thyngc, that he hadde
promysed though he seemed never
so straunge, nor so muche against
the common course of nature. And
therefore the Apostle concludeth
ryghte well , that it was imputed
vnto him for ryghteousnesse.

E V T R A P E L V S . As far as I
do remember , I haue hearde you
tell , that otherwhyles, to be in-
lysfied, is to be declared righteous
and iuste . As when the prophette
David sayeth : That thou mayest Psal. 51.

be iustified in thy wordes & conuer-
tione, when thou art iudged, that
is to saye: that thou mayest be de-
clared iuste, and thy goodnesse and
trueth appeare, in performing thy
promises, when man eyther of cu-
riosite, or of arrogacie wold iudge
thy workes.

P H 3 L A. This is wel reme-
died. And therefore this shall we
note by the waye, that this worde
word to iustifie, is not taken of Paul in
iustifye is that signification, that sancte Ja-
other mes doeth take it in. For, of Paul
wise takē it is taken so to deliuer from syn,
of Paule and so to impute righteousness:
then of but James doeth take it, so to de-
James. clare one iuste and righteous.

Agayne Paul speakeþ of a lively
faythe, whiche can no moxe be w-
Fayth is out good workes, than the Sunne
not taken can be without light, or syer with
of the A: out heate: But James speaketh of
postels in an idell and deadde faythe, whiche
one signy maye be in the reprobate, yea, in
fication. the diuell hym self, as the Apostell
Wyltch

writteth in the same place. More
over, whether ought one text too
geue place to many: or manye too
geue place to one?

One text

D Y D I . It standeth wth reason must geue
that one text shoulde rather geue place to
place too manye, than that manye manyc.
Should geue place to one.

P H I L A L E . For, this one text
of James, that semeth to attribute
iustification vnto woorkes, how
manye notable textes and senten-
ces, shal ye fynde in the other Ca-
nonicall scriptures, that teach the
contrarye:

A L B I O N . And we do all pray
you, brother Phisalethes, that ye
will aleadge the chiefest and most
principall of thē. For as touching
that place, whitch ther do aleadge &
bring out of the second chapiter of
James, ye haue well satisfiied my
mind, I thanke god therfore. P H I .
That wil I gladli do: yea I wil be-
sides this ioyne vnto þ autorities
of the scriptures & word of God, þ

B. II. saylings

saynges of the aunciaunte fathers
of the primitiue churche, that so þ
enemies of the trueth, whiche doe
moste lyengly blowe abrode, that
we haue no suche stusse, maye at
lengþ, seting our greate rychesse,
utterly be shamed and confouded.

D I D I M V S . Forsothe in so
doinge, ye shal do vs all a greate
pleasure.

PHIL ALETHES . I might
here bring many notable senten-
ces out of the olde and new Testa-
ment, wherein the excellencye of
faith is highly setforth, but I wil
at this present omitte or leaue the
and aledge only those places, that
do most chiesly perteyne to iustifi-
cation .

Act. 12 . Firſte in the Actes of the Apo-
ſles, we haue these wordes writ-
ten in the ſermon, that Paul made
unto the Jewes that were at An-
tiochia, a cytie of Pſidia : Be it
knowē unto you therfore, brethren
that throught this man is preached
vnto

unto you the forgeuenesse of synnes. And that from all thinges, frō whiche ye coulde not be iustified by the lawe of Moyses, by hym eueri one that believeth, is iustified.

These wordes are so playne, that they neede no erposition at al. For, all men, onclesse they will be wilfully blynde styll, maye easely see, that he taketh awaie altogether iustification from the lawe of Moyses, and doeth attribute it vntoo sayth in our saviour Iesu Christe. But in the Epistel to the Romaïs the holy apostell maketh the matter more playne, where he sayeth: They haue all synned, and are de-
stituted or boyde of the glorie of God. But they are iustified freely by his grace, through the redemp-
tion, that is in Christ Jesus, who God hath setforthe to be a pour, chasser of mercy, through sayth in his bloude.

Justifica-

tion is

taken a,

waye all

together

from the

lawe of

Moses &

attributed

vnto faith

Rom. 3.

Let these wordes be diligently considered and wryghed, and then

I do not doubt, but that they, that
be of an indifferente iudgemente,
wyl sone agree vnto our doctrine.
First, the Apostle sayeth, that they
haue all synned, and that they are
deprived of the glorie of God. By
whiche wordes he doth most liue-
lye put before oure eyes the myse-
rable estate, that whole mankind
was in. Secondly he doth effectu-
allye shewe, how and by what
meane we are deliuered from it,
I meane : Irome that dampnable
estate, that we are in by our owne
nature, and synt byzthe, when he
sayeth: But they are iustifyed free-
lye by his grace. Nowe, if we be
iustified freely by the grace of God,
wher are our works, merites or de-
scrivings become? For if any wor-
kes, deseruinges or merites, do go
before oure iustification, how can
it be sayd, that we are iustifyed
freelye by the grace of God oure
heauenlye father?

What
be the
meanes
Wherby
we are iu-
stified, or
deliuered
from the
state of
dampna-
tion.

E V T R A P E L V S. In deede it
micht rather be saied, that we are
iustified in respecte of oure owne
wozkes and merites. And so the
sayinge of the Apoell coulde not
stande, where he sayth in an other
place: By grace ye are saued tho-
rolwe sayth, and that not of youre
selues: it is the gyft of God, not of
wozkes, leaste anye man shoulde
boaste him selfe. ¶ Will hereunto the
sayinge of a moste aunciente wri-
ter semeth wel to agree: His wor-
des are these:

Epho. 2.

*Sicut nulla sunt tam detestanda faci- Ambrosius
nora, quæ possunt gratia æcere donum, de vocatio-
ita nulla possunt tam præclara opera ex- ne gentium
istere, quibus hoc quod gratis tribuitur, li. i. capi. 5.
per retributionis iudicium debeatur.*

Vilesceret, enim, redemptio sanguinis
Christi, ac misericordia dei humiorum
operum prærogatiæ succumberet, si ius-
tificatio quæ sit per gratiam præcedens
tibus meritis debcretur, vt non mis-
eris argentis, sed merces esset operan-
tis.

R. llii. That

That is to saye: As there be no synnes so detestable, that can kepe us, the gyft of grace, so there can be no workes so excellente, that vnto them, by the iudgement of retribucion or recompence, the same shuld be due; which is freely gauen and graunted. For, the redemption of the bloud of Chрист shoulde ware byle, and the mereye of God, be fayne to geue place to the prerogative of mens works, if iustification, which is don or wrought by grace were due vnto the merites that go before, so that it shoulde not be the free gyfte of the gyuer, but the rewarde or byre of the worker. What other thinge, I beseech you, doeth this holy father meane but that we are without any merites, goyng before, iustified freely by the mere goodnesse and grace of God, through faith in the bloud of his sonne Jesu Christ.

To attri-
bute iusti-
fication
vnto any
merites

Yea, he doeth playnely affirme
that it is a derogation of the grace
of

of God, and of the merites of the
death, passion and bloudsheddinge
of his sonne Jesu Christ, to attri-
bute our iustification vnto any me-
rites, goynge before, and also that
it is to constraine the glorie of the
free mercy of God to yelde oþ gene-
place vnto the dignitie and wor-
thincle of mens workes.

D Y D I M U S. This is a verye Obiect. 2.
godly sayinge and most worthy to
be noted of all men. But yet in the
meane wylle they will saye sylly,
that althougþ we synde in þ scrip-
tures, that fayth iustifieth, yet we
synde not : *quod sola fides iustificat, solifidianus.*
that fayth onely iustifieth, so that
this woorde onely, oþ alone bath bþ
newly added by heretykes, whom
they do commonly calle Solifidi-
ans.

Answer

PHILALETHE S. Will ye we haue
that I tell you the truthe, neygh, not in the
hour. Dydimus: These stout chaym scripturs
pions of Antichriste, doe nothinge this word
els but seke a knot in a russhie, as sola, only
W. b. the oþ alone

yet haue
we many
wordes
that be of
like force.

the common latyn prouerbe is,
For, al hough we haue not ex-
preſſelye this word, sola, onelye
or alone, yet haue we many other
wordes, that are equipollente, or
equivalente, that is, of the same
importaunce & force. For whē the
holē ghost saith: þ we are iustified
freli by þ grace of god throughe
redēption, which is in Christ Iesu
whome God hathe ſetforth to be
a purchaſer of mercye, throughe
ſaythe in his bloude: doeth he not
exclude all maner of works deser-
vings or merits from our iustifi-
cation, attributinge it vnto ſayth
onelye wherby we do apprehende
and take holde on the grace and
mercye of God, so ſurclie ſealed vnto
vs with the bloud of that im-
maculate and vnspoſted lamb, our
ſaviour Iesu Christ? In the ſame
ſelſe chapter he ſayth agayne: we
concluſe that a man is iustified by
ſayth withoute the workes of the
lawe. Who doeth not ſee, that he
doeth

both here also put away all maner
of thynges from our iustification,
sayth enelye excepted? I am sure what
that by the woxkes of the lawe, he paul vnde-
standeþ those woxkes that verstan-
deth the require of us in his vch by þ
word, and whether ye wyll refer woxkes of
them to the ceremonies, or to the ihe lawe,
moall precepçes and comande-
mentes, that be conteined in the
same, it is all one thing to me. For
the holye ghesþ doeth teell sye every
wher that the woxkes of the lawe
do not iustify. Of the ceremonies,
rites, & sacrifices, we haue this suf-
ficient testmony of the prophette psal. 51.
David: Thou desirist no sacrifice,
thoughe I wold geue it: thou del-
lest not in burnis offeringe. And
therfore being soze troubled in his
conscience, for his hainous offence
that he had committed, he did caste þ
ries of his saith vpō the bloud and
merit of the saviour promised, say-
ing: Washe me throughly fr̄ mine psal. 51.
Iniquity & clese me from my syn.

Purge

The iustification

Purge me with psope & I shalbe
cleane: wasshe me , and I shalbe
whyter then snowe. Deliuer me
from bloud, o God, whiche art the
God of my saluation . And frome
thence saint Paul semeth to haue
borowed this his sayinge : The
bloud of Bulles and Goates cann
not take awaye synnes.

Heb.10.

Gala.3.

Deu.28.

Abac.1.

Rom.1.

Heb.10.

Gala.2.

And as soz the workes cōmaun-
ded in the morall preceptes & com-
maundementes , we are sure that
they cannice not iustifie. For why?
Who is able to do them with suche
a perfection as God doth requyze?
And therfore heare what þ apostel
sayeth in his Epistel to the Galas-
tians: As many as are of the wor-
kes of the lawe, are vnder þ curse.
For, it is written: Cursed is euery
man that cōtinueth not in al thin-
ges, that are w̄itten in the booke
of the lawe, soz to do theym. And
that no man is iustified by the law
in the sight of God, it is euident.
For, the iuste shall lyue by saythe.

Again

Againe in the same selfe Epistell thus doth the apostel write: know that a man is not iustified by the workes of the lawe, but by þ faith of Iesu Christe, and euen we haue beleued in Jesus Christe , that we myghte be iustified by the sayth of Christe, and not by the workes of the lawe . Because that by þ wor-
kes of the lawe no flesh e can be iu-
stified.

All these sayinges do sufficiently declare, that althoughe, as I sayed before, we haue not expresly this word, sola, onely or alon, yet we haue many other wordes that are of like importaunce, and force. So The enes-
that in this point, we maye likene mies of
the enemies of the trueth vnto the the truth
wicked Arians, whiche because þ are to be
these wordes, homousios & consub- likened
stantials, be not founde in þ scrip vnto the
ture, will in no wise admit nor Arians.
alowe them, although the thinges
signified by them, are moste infal-
libly and certagnly conteyned and
sette

The iustification

sette oute in the booke of God.

E V T R A P E L V S. There com-
meth nowe in to my mynde a cer-
taine saying of the Apostle, whiche
as I do suppose, wyl serue wel for
oure purpose. In the Epistle to
the Phisyllians, he wryteth on
this maner: The things that wer
vantage vnto me, the same I cou-
ted losse for Christes sake, and do
udge them to be dounge, that I
mightwynne Christ, and mighthe
be founde in him, that is: not ha-
vinge myne owne righteousnesse,
whiche is of the lawe, but that,
whiche is throughthe the sayeth of
Christe, euен the righteousnesse,
which is of God throught sayth.

What they must do that wil enjoy the righteousnesse of Christ.
paule here in this place, makethe a comparison betwixt things that are contrary, shewinge that they, which will obtayne or enjoye the righteousnesse of Christ must verly forsake their own. And therfore in the Epistle to þ Romais, he doeth

Phi. 3.

Rom. 10.

doeth playnelye assayme, that the cause of the ruyne and fall of y^e Ies, was because that thei went about to establish their own rightrieusnesse, and wold in no wise submit them selues to the righteousnesse of God. Whereunto, to make the matter the moxe plain, he doth by & bi ad these words For Christ is the end of the law for righteousnesse vnto euery one y^e beleuety.

DI D 1. I do not very well vnderstande this lasse sentence.

EV. The meaninge of it is this: The end of the lawe is to multiply them, that do obserue it. But who dyd euer obserue it? Theretoze, *1. Cor. 10^o* Christ hauing fulfilled it for vs, is through' faith, made vnto vs of god wisdome, righteousness, holinesse and redempcion. So that what so euer is lacking or wanting in vs, it is by his perfect obedience, most abundantlye supplyed, as farre soorthe as we haue felloweshippe wyth hym, thonghe sayth.

AL

A L B I O N It reuoiceth my very heart to heare suche comfortable sentences out of the scriptures and woerde of God. But I wolde fayne learn, whether the old docto^rs doe holde with vs, that fayethe onely doeth iustifie. For, that is one of the thinges, whiche the enemies do stoutely denye.

P H I L A L E T H E S. Er I do satissye your desire, I doe intende to aledge yet two or three golden sentences out of the Apostel: which canne not well be omitted in thys case.

Titu. 3.

The firste shall ye haue in the Epistel to Titus, where he wri^tteh on this wyse: Not by ths wo^rkes of righteouſnes, whiche we had done, but according to his mercye he saued vs, that we beinge iustified by his grace shoulde be made heyr^s, accordinge too the hope of eternall lyfe.

The second is muche like vntoo this, and is setforth in the second Epistel

Epistell to Timothee, after thy
maner: God hathe saued vs, and ^{2. Timo. 1.} called vs with an holze callinge,
not accordaninge to our workes, but The pur-
accordaninge to his own purpose and pose of
grace, whiche was geuen vnto vs God doth
throughte Christ Jesus , afore the exclude al
worlde was. Truely, whersocuer merites
this purpose of God is, there worke and deser-
kes, merits, or deseruinges , can wngs stō
take no place in the iustification the iustifi-
or saluation of man . Therby , it cation of
must nedes folowe (as we can gaue man .
ther none other of the sentences
nowe aleadged) that by the free
mercy and goodnesse of God , ap-
prehended and taken hold vpon by
sayth, we are delivered from oure
synnes and from euerlasting dam-
nation , and made felowe heyers
with his sonne Iesu Christ whose
righteousnesse he doth impute vnto
vs , of his eternall and cuerla-
ssinge kingdome of heauen . All
these thinges, I say, do we obtain,
throughte sayeth onely , withoute
C.i. anye

anye merites goynge before.

D I D I M V S. Say what ye wil,
the enemies do syll whisper in to
the eares of the symple and igno-
raunt persons , that this is , but
a newe sounde doctrine , and that
none of all the auncient doctours
did cuer teache it?

P H I L A L E T H E S . Ye myght
haue learned that thys is playne
false in the autority, that we haue
Aug. 83. que already broungte out of saint Au-
gustine , whose wordes are these:
stione. 76 ,
Glossa ordi Quod Abraham per fidē sine operibus
naria. iustificatus est , dc oPeribus quæ præ-
cedebant , intelligitur , quia per opera ,
quæ fecit , iustus non fuit sed sola fide.

Whiche we haue alreadye en-
glished thus: That Abraham was
iustified by faith without workes ,
it is to be vnderstandinge of the wor-
kes , that dyd go before . For , he
was not ryghteous throughe the
workes , whyche he had done be-
fore , sed sola fide , but by fateth on-
lye. If it be an heresye to saye that
sayth

sayche onely doeth iustifye, let me
see, how they can excuse Daynte
Augustine of heresye. Unto hym,
maye we saygne father Ambrose,
who wryttinge vppon the epistell lmb. in epi
to the Romayns, speakeþ on this sto. ad Ro-
manner: manos ca.+

*Justificari sunt gratis, quia nihil operantes
neque vicem reddentes sola fide iustificari sunt
dono dei.*

That is to saye: They were
iustifyed frelye, for, they wro-
kyng nothinge, nor makinge a-
nyc recompence, they were iusti-
fyed throughe saythe onelye, by
the gyfte of God. Agayne, in the
same place, these be hys wordes:

Sic decretum dicit a deo, ut cessante lege, solam fidem gratia dei poscere ad salutem. Ibidem.

Whiche maye be englyshed
thus: He sayethe, that it was so
decreed of God, that the lawe be-
yng at an ende, the grace of
God shoulde requyre saythe a-
lone, or saythe onelye vnto salua-
tion. Ibidem.

C. ii. These

These be also his wordes:

Hoc ipsum munit exemplo prophetæ. Beatus atitudinem hominis dicit, cui deus accepit etam fert iustitiam sine operibus. Beatos dicit quibus hoc sanxit deus, ut sine labore et aliquo obseruatione, sola fide iustificentur apud deum. That is to say: he doeth strengthene or fense this by the example of the prophette. He saith that the same man hath blessedfulnes or that blessedfulnes per tained and belongeth to that man, vnto whom God imputeth righteousnesse withoute warkes, he calleth them blessed vnto whom God had made this decree, that wythoute laboure, and withoute anye obseruation, they shoulde, by faith onely be iustified before God. And

Idem in. 9. in an other place: Sola fides ad salutem ciuidem posita est. Faythe onely, sayeth he, is appoynted vnto salvation. We maye see nowe, howe many tymes, this olde father doth vse this worde, sola, alone or only, which the aduersaries or enemies do

doe accuse of heresye. But let vs
beare what the other auncient fa-
thers do say concerning this mat-
ter these are Jeroms words vpon

Jeronomus in
10. caput epis-
tola ad Ro.

the Epistle to the Romains.
*Ignorantes quod sola fide iustificat de-
us, et se ex operibus legis, quam numquā
custodierunt iustos esse putantes, nolue-
runt sc̄ subiçere remissioñi peccatorum,
ne peccatores fuisse viderentur.*

That is to saye: They not kno-
winge that God iustifieth by faith
only, and supposing them selues
to be iust by the works of the law,
whiche they never obserued, they
would not submit them selues vn-
to the remission of synnes , leaste
they shoulde seeme too haue bene
synners.

E V T R A P E L V S. By this au-
torite, that ye haue alcadged oute
of Jerome , two thinges maye be
learned . Firste and foremost we
learne that God doeth iustifye by
sayth only , which, of the enemies
is counted playn heresye, wher-
C. ill. upon

What ere yper we maye conclude that they
dit ought bi wrappid in the same molle pe-
to be ge- siferous ignorance that the scri-
uen unto bes and Pharisces were wrappid
the enemis in, and that therfore no credit ou-
es of the ght to be givien unto them, ne yet
truth and to their doctrine. For why the be
what a- altogether ignorant in the high-
full igno- & and molle principall poynie of
rance our religion: causinge the people
they be to seeke for salvation, wher there
wrappid is nothinge elles but desperation
in. and shippewrache of conseynce.

Secondly, we see here molle e-
vidently the cause whiche the scri-
bes and Pharisces, were such extreme enemies unto the gospel,
Wer vter which escreveth unto all them that
enemis wyll beleue in our sauoure Jesu
unto the Christ, free pardone and remiss-
gespell. ion of their sinnes. Forsooth, they
Luc.18. iusyfyd them selues that they
were perfect and withoute synne.
Lest then they shuld lose any part
of their estimation (for thei sought
their owne gloze moze than the
gloze

glorye of God) they woulde in no wyse submitte them selues vnto the doctrine of the remyssion of sinnes , nor yet receave the generall pardone, that was offered vnto them of God . For , then they maste needes , to haue acknowledged them selues with the other to haue bene sinners . But they would none of that, beinge in this pointe moste like vnto oure greate Rabbis , whiche althoughe their **Why** one conseynces beare them recorde, great rab that they be in a moste pernicious bis will errorur, and haue most shamefully not adceaved the people , yet because knowledg they wyll not mynishe one iots of ge their their reputation , that they haue errour. hadde amonge simple and ignoraunte personnes , they haue lyffer too continue and remaine in their errore , and to be stonblyng blocks vnto the people , than ones too reuoke theyz errore , and to genie the glorye vnto God .

C. lxxv. D Y D I.

The iustification

D Y D I M V S . And suppose ye,
that thys is the cause of their ob-
lignacye?

P H I L A L E T H E S . It appea-
reth that is so , elles wold they re-
voke or recant their errore , and
as oure brother Cuntrapelus sayd,
geue the glorie unto God . But
we wyll leauue them untoo theyz
iudge, who at length wyll, by his
God send righteous iudgemente, send a Je-
him be-
tymes.

Hilarius cano
ne nono in
2 March.

Canon vpon Mathelewe, and vpon
these words: Remittuntur tibi peccata
tua. Thy synnes are forȝeuuen the:
Wytteth on this maner.

Mouet scribes, remissum ab homine peccatum.
Dominem enim tantum, in Christo Iesu contus-
ebatur, et remissum ab eo, quod lex laxare non pos-
serat. Fides enim sola iustificat.

That is to wytte: It moueth the
scribes, that synne was forȝeuuen
by man. For they did only behold
man in Christ Iesu, and that to be
forȝeuuen of him, whiche the lawe
could

could not release. For sayth onely doeth iustisye. This terte is verye playne. For, first and foremost, he sayeth that the scribes wer moued because that Christ forgaue synne whome they iudged to be a nude and bare man, but speciallye that he tolke vpon him to forgueue and pardon that, which the law, could neyther release nor forgueue. For these were they wordes : Whye doeth this man speake luche blasphemyes ? Who can forgueue syns but God onely ? And finallye he doeth knyt vppre the matter with these wordes: *Fides enim sola iustificat*: For, faith only doth iustisly. If we sayng that fayth only doth iustisye, do deserue to be called heretikes: how shall, I beseche you. S. Augustine, Ambrose, Jerome and Hylarius be excused, which do vse the same phrase and manner of speakeinge, that we do vse, and mayntayne the same doctrine, that we do maintayn: Shall they not with

If it be
an heresy
to saye,
that faith
only iusti-
fieþ all
the auncient fa-
theres
heretikez.
21.2.

The iustification

vs be called Holifidians?

A L B I O N. Powe of a truthe,
I doe vnderstande and perceave,
that I haue bene shamefullye, be-
guyled by these bragginge mar-
chauntes of the clergye.

P H I L A. Ye wyll saye so, by that
tyme , that ye haue hearde all . I
haue alreadye aleadged . iiii . of the
most aunciente of the latine wri-
ters : nowe wyll I soygne vntoo
them . v . of the grecke doctours I
wyll not cumber the reader with
so many as I coulde nowe bryng
in , for , I suppose these selve to be
sufficiencie , for to satisfye anpe re-
sonable mannes mynde . First we
wyll bryngē in , olde father O-
rigene , who vpon the epistell
to the Romaynes writteth on this
manner :

Origenes in
terrum caput
exstole ad
Romanos.

Apostolus hisce verbis : Arbitramur igitur si
de iustificati hominem absque operibus legis, di-
cit sufficere solius fidei iustificationem, ita ut et
dico quis autemmodo iustificetur etiam si nihil
operis ab eo fuerit exploratum . Quod si exemplum
requiramus , quis sine operibus sola fide iustifi-
catus sit , sufficere arbitror illum Ieronem , qui

cum

cum Christo crucifixus , clamauit ei de
cruce : Domine Iesu , memento mei , cum
veneris , in regnum tuum , nec aliud
quicquam describitur boni operis eius ,
in euangelij , sed pro hac sola fide , ait ei
Jesus : Almen dico tibi : Hodie tecum es
tus in paradiſo . Per fidem ergo iustificat-
us est hic latro , absque operibus legis .
Quia super hoc dominus non requisiuit ,
quid prius operatus esset , nec expectauit ,
quid operis cum credidisset expleret , sed
sola confessione iustificatum comitem sibi
paradisum ingressurus assumpsit .

That is to saye : Paull by these
woordes : We suppose theresoore ,
that manne is iustified by faythe
with out the wozkes of the lawe ,
affyrmeth the iustification
of faythe alone or of fayeth onelye
is suffyciente , so that anye manne
beleauinge onelye , canne be iu-
stifyed , althoughe no manner of
wozke bath bene fulfylled or done
by hym .

And if we require an exam-
ple , who was iustified by faythe
onelye without wozkes , I suppose Luc. 23,
that the same theſſe doeth suffice ,

Who

The iustification

who when he was crucifyed wyth
Christ, did crye vnto hym from the
crosse: Lord Jesu, remember me,
when thou comest in to thy kinges-
dome. Neþher anye good other
worke of hys, is described or sette
soþthe vnto vs in the gospelles.
But soþ thys fayeth onely, Jesus
sayed vnto him: Verely I saye vnto
the, this day thou shalt be with
me in paradyse. This thefe then
was iustified by fayth without the
workes of the lawe. For the Lord
did not vpon this requyre, what
he had wrought before, neither did
he looke what worke he shold do
after he did beleue, but bryngre re-
dye to enter in to paradise, he toke
him for his waitinge man, beinge
iustifyed by that confession onely.
Besides this he doeth aleadge the
example of the synnefull woman
and of the publican, that be men-
tioned of in the Gospell of Luke,
whome he doeth also affirme, too
haue bene iustified by fayth onely,
with-

Withoute any respecte of wortkes,
merites, or deseruynge.

D Y D I M V S. I am affrayed lest
some , hearinge this doctryne so Obiection. 3.
largelye set foorth, doe ware re-
misse, negligente and slacke in do-
inge of good wortkes , sythe that
sayth alone, doth suffyse to iustifi-
cation, yea I feare also leaste they
geue them selues to lyue lycenti-
ouslye and to folow the lustes and
the concupisances of the fleshe.

P H I L A L E T H E S. Origene Answer
doeth him selfe make aunswer to
the same obiection, sayinge : If
any man doeth lue wickedly after
iustification, withoute doubte he
hath despised the grace of iustifica- ^{We are}
on. Neither doeth any receave re- ^{not deli-}
mission or forgeuenesse of sinnes ^{uered fro}
to this ende, that he shoulde thinke oure syns
that licence to synne agayn, is ge- ^{to this}
uen vnto him. For, a pardone not ^{end that}
of the synnes to come , but of the ^{we shuld}
synnes passed is geuen or graun- ^{walowe}
ted in iustification . But of thys ^{in them}
^{we agayne.}

We wyll speake more amply here-
after, when we shall haue occa-
syon too talke of those goodwor-
kes, that do springe and proceade
of the true iustifyinge faith.

ALBION. Let vs therfore
hear what the other greecke doc-
tors do saye.

P H I . With a good wyll. Atha-
nthanasius vpon the thirde to the Ga-
laichians writeth brefli thus: *Nunc*
pla-demonstrat fidem ipsam vel solam
iustificandi virtutem habere Now say-
eth he, doth he playnly shewe that
the same faithe, yea betinge alone
hath power to iustisye. Whereunto
Chrysostome agreeeth sayinge:

Chrisosto- *Hic virtute dei ostendit, quod non solum*
mus in epi- *saluauit, sed et iustificauit, nullis ad hoc*
stolam ad *uersus operibus, sed fidem tantum exigens.*
Rom. What is to say: he sheweth the ver-
Homeli. 7. tue and power of God, how that

Basilus he did not onely saue, but also iu-
Homeli. de lifye vsing no workes vnto it, but
humilitate. requiring faith only. But amoug
all other, this sayinge of Basilus

is most wortbye to be noted:

*La demum perfecta est et integra gloria-
tio in deo , quando neque de sua quisquā
ipsius iustitia suberbit, sed agnoscit. Vera
destitutum iustitia sola se in Christum fi-
de iustificatum.*

Whiche golden wordes maye be en-
glyshed after thys maner: That at
length, is a perfecte, and sounde
rejoycinge in God , when a man
doeth not bragge or boaste of his
owne ryghteousnesse but doeth
acknowledege, that brynginge boyde
of true rightheousnesse , he is iu-
stifyed throughe fayeth onely in
Christ. Many luche lyke thynges,
are redde in the wrytinges of the
aueniente fathers , whereby all
menne maye see , that we are not
the fyfth, that haue vised this word
sola , alone or onely , to expresse
the meanyng of the Apostell, and
to set forzh the glory of the grace
of God . For the fathers did vse it a
soore vs, whose wrytinges they doe
make equall wyth the Canony-
call scripture.

They

Wh^y do
they not
so in this
poynte.

They say, that we haue it not in
the words of þ Apostle. Let th̄e tel
that to the fathers, whom they do
take for the pilours of the church.
Let them contend & strive with th̄e
rather thā with vs. To be shōrt if
it be an heresy to say that faith on
ly in Christ doth iustify, thei must
accuse those auncient fathers of he
resy, yea they must coumpt them
to be the captayns of al heretyks.

C U T R A . What shyste doe
they make, when they feele them
selues pressed with so manye au
torities of the olde fathers? Wyth
what face, can they reiecte or cast
of thys wozde, solam, alone or
onelye?

P H I L A . There be some, which
when they can not for shame re
fuse it, are wonte to slye to this
The euā startinge hole: They graunt that
siencthe we are iustifyed by fayth onely in
enemis. Christ: but they adde that thys is
onelye done at the begynninge of
fayth, wher we begynne firs^t to
believe

believe in Christ, and so they wyl
haue vs to vnderstand, this to be
Paulles meantinge: that neyther
synnes did hinder the gentilles,
but that as soone as they beganne
to believe in Christ, they were iu-
nifyed by saythe onely: noz wo:z.
kes farther the Jewes, when they
likewise came to Christ, but vnto
them also was saythe imputed so:
righteousnesse: And so at length,
they doo conclude, that ys they,
which be ones iustifyed by saythe,
do after theyz iustification, sinne
again, they can no more be iusti-
fyed by sayth, that is to say, frely,
as afoore, but by workes, that is
to saye, by satisfaction.

A verye
goodlye
wift I wa-
tauntyou

E V T R A P E L V S. After my
judgement, this is but a homelye
euasion o:z startting hole. For, ys
they take this worde, to be iusti-
fied, so:z to be delivred from sin:it
is manyske and playne, that the
same iustification, that consisteth
in the gratuite & free remission of
W.l. sinnes

Justifica-
 tion wher
 by we are
 delivered
 from syn-
 is necessa-
 ri unto vs
 as longe
 as we
 liue.
 Math. 6.
 1. Ioa. 2.

sinnes, is necessary unto vs; at our
 liues time, onlesse this were dayn,
 which, accordinge to the institu-
 tion of the Lord, we do daily pray
 for, sayinge: And forȝeue vs our
 trespasses as we forȝeue them that
 iresponce against vs, John saide
 unto them that dyd beleue and
 were iustified, My lytle babes, if
 any man doeth sinne, we haue an
 aduocate with the father, Jesus
 Christe the righteous, and he is
 the satisfaction for our synnes. He
 sayeth not: he was the satisfac-
 tion for oure sinnes, nowe therfore
 ye must be iustified by your own
 workes, and make satisfaction,
 for your synnes: but he doeth set
 fforthe unto the churche of God,
 the endlesse and everlasting satis-
 faction of Christe, that is to saye,
 the free remission and forȝeuenes
 of synnes or iustification, whiche
 we do obayne throughe sayth in
 him. Oſſ they vnderſande it of
 righteouſenesſe, whiche is the effect
 of

of this iustification , whereby our hartes are purged and our life renewed. Yet it can not so be appli-
ed vnto sayth , that it shold onlye
pertayne to the beginninge of it,
and all the rest of our lyfe require
the righteousnesse of works, wher-
by we shoulde be saued. For , that
were, as if a man shoulde saye, that
the soule doeth onely quickene the
body at the beginninge, but not so
afterwardes : as thoughe all the
quickening or blisfying shuld not
come of the soule alone , but of
the operations of the bodye . The
righteouse , sayeth the Apostell ,
luesth by sayth . I do not denye,
but that the lyfe of the righteouse
is adornd and beutyfyed wyth
manye vertues , but yet it canne
be attributed too none of them,
but too saythe onelye , that sure
heartes beyng cleensed, wee lyue
godlye in the sighte of God.

Similitude

Abac. 1.
Rom. 1.
Gala. 3.

ALBION. I hearde ones cer-
tayne gentyll men of my cleargye
D. II. Obiect. 4.

reas.

reason after this sorte: If to be iustified, is to be delyuered from synne: Fayth onely doeth not iustifye, but loue also. And soz the probation of theyz sayinge, they bringe these wordes of Christ: Manye sinnes are forgeuen her, because that she loued muche. Lo, saye they, here remission of sinnes, is playnlye attributed vnto loue. Agayn: are not these Peters wordes: Loue couereth the multitude of sinnes: Who doeth not see now sayc they, that loue doeth aswell iustifye as fayth?

P H I L A L E. I aunswere that the loue of this woman, was not the cause of byz iustification or forgeuenesse of synnes, but a declaration of the same. She hadde obtained throughte fayth in Christ remission of synnes, whereby she beinge iustified, did loue him exceedinglye, and did openlye expresse that loue.

That it is so, it maye be proued easie

Luc. 7.

I.Pet. 4.

easelye by the woordes of oure sa-
nioure Jesu Christe , whiche he
spake vnto her sayinge:

*Sedes tu te saluam fecit . Vnde in
pace.*

Thy sayth bath made thee safe, Christ is
or hathe saued thee , go thy waye a sufficiēt
in peace . How had sayeth saued exposit.
her, but because that throughē it, toure of
she hadde obtayned remyssion of his owne
synnes : In dede she did afterwar-
des declare the same sayeth by the
earnest loue that she dyd beare too
Christe . And as for the other sen-
tence, I maruayle that they be not
ashamed to aleadge it . For , ye
shall fynde it thus written in the
prouerbes , from whence the A. Prou. 10.
postell bozowled it:

*Odium vitia detegit , charitas autem
operit multitudinem peccatorum:*

That is to saye : hatered doethe
open , and dyscouer faultes , but
loue doethe couer the multitude
of synnes .

What other thinge canne we
learne of this sayinge of the wise
D. iii. man

manne, but that as hatered doeth moue vs, to caste oure breethren in the fethe, and to vpprayed them with the offences that they comit agaynst vs : so loue bydeth and pardoneth the faultes, insurges & wrongs that are done vnto vs, be they never so greate: In the same sense did the holy Apostell take it, as it doeth manifestly appeare by the circumstaunces of the place. But the enemies of the truth care not what they saye, so that they seme to saye some things. They aladge the scriptures, as the blinde man casteth his stasse.

D Y D I. Ye teach that afore a man be iustified through faith in Christ he can do no good works, yea that all that he doeth is sinne, though it semeth never so good.

Nowe put the case that a Turke or heathen were desirous to heare Object. 5. the woord of God, and to knowe the gospell of oure sauloure Iesu Christe, Woulde ye not coumpte this

How the
scriptu-
res are a-
leaged of
the ene-
mies of
the truth

thys a good woorke? And yet ye
wyll not saye, that he is alrea-
dye iustifyped, for as muche as he
doethe not yet beleane in Chritte.

Gards-
ners ob-
lection a-
gainst
doctours
Barnes.

Belydes thys, we haue the ex-
ample of Cornelius, of whome
afsoze hee dyd beleue in Chritte,
Luke wryteth after this manner:
And the Aungell sayed vnto him:

Thy prayers and thyne almes,
are come vp in too remembraunce
before God.

These wordes did the Aungell
speake vnto Cornelius afsoze that
he hearde Peter, and consequent-
ly, afsoze that he belcued in Chritte.

What canne we gacher of thys
but that a man may do good wor-
kes, afsoze he hathe sayth, and be
theribrough iustifyped?

E V T R A P E L V S . By oure Aunswer
brother philalethes leaue, and
vnder his correction: I wyll take
vpon me to aunswere thys obiecti-
on, that our neyghbour Dydimus
P. llii. hath

The iustification

bath broughte in no[n]e. I woulde sayne, neyghbour Dydimus that ye shoulde aunswere me to this question: Can a tree bryngе fo[r]the good frute, afore it be made good?

D Y D I . As no good tree canne bryngе fo[r]the euyll frute, so can no yll tree bryngе fo[r]the good frute.

E V T R A P E . And what are we afore we be graffed in Ch[rist].

D Y D I . As the holye Apostell doeth wryte: we are by oure owne nature the chyldren of wrath.

E V T R A P E L V S . And howe are we graffed in Ch[rist]? O[ur] how are wee made b[a]ranches of the true byne?

D Y D I M V S . I graunte that we are graffed in Ch[rist], and made b[a]ranches of the true vine by faith.

E V T R A P E . Excepte then we haue sayeth we can not be graffed in Ch[rist], nor made b[a]ranches of the true byne. But onelesse we be graffed in Ch[rist], we can not be good

Math.7.

Ephe.2.
Jo.15.

good trees , and if we be not good
trees , we can b^ringe foorth no
good fruite. Againe: are not these
the Apostels wordes:

Quicquid ex fide non est peccatum est. Ro.14.
What souer is not of faythe , is
synne : And withoute fayth , it is
impossible to please God Heb.11.

D Y D I . What wylle ye say then
of this turke or heathen, that hath
a desire to heare the word of God,
and to knowe the gospell of oure
sauioure Jesu Christ , and parad-
venture doeth therefore take vpon
him a long and parilous tourney?

E V . I saye, that the same Turke
or heathen, maye of a baine curio-
sitye haue a desyre to heare Gods Act.17.
word, and the gospell of Christe,
as the Athenians, and the straun- why þ A-
gers that were in theyr citye , be- thenians
inge moued with bayne curiositie, woulde
wer desirous to heare the doctrine heare
of Paule , and soz the same cause Paulles
brought him to the strete of Mars. doctrine.
Or as we oure selues are desirous

to know straunge histories that we
never redde before. We reade in
the histories that many of the auncie-
nente Philosophers , did take vpon
them long and perillous tourneies
that they myghte learne the wises-
dome of the Egyprians, and of the
Caldees. But let vs by waye of
reasonninge, graunte that he doth
it not of a bayne curiosite , yet
afoure he be grafted in Christe , he
remaineth syll a dampnable tree,
and therfore , his fruite can not
be good : howe dare ye then call
it a good worke ? These bee the

Li. ad boni wordes of Saynte Augustyne:
fa.3. Religio nostrainsit ab iniustis nonope-
cap.5. rum , sed ipsa fidei lege discernit , sine qua
etiam que videntur bona opera , in peccat-
a conuertuntur.

Sure religion, sayeth he, doth
not discerne the ryghteous from
the bryghtcuse by the lawe of
Workes , but by the verye lawe
of saythe , whiche
yea those Workes , that seeme good
Workes , are turned into synnes.

And

And in an other place , he com-
pareth the studye and endeououre
of those menne , that be not in the
waye (but who is the waye , saue
he only that sayeth : I am the waye,
the truthe , and the life:) vntoo a ^{Jo.14.}
goyng a straye . For , the more
earnestlye (sayeth he) a man doeth prefa.ⁱⁿ
renne beyuge oute of the waye ,
the farther doeth he goo , frome
the scope or marke , and so is made
more miserable . Therefore , bet-
ter it is to halte in the waye , than
to renne oute of the waye .

D Y D I M V S . Ye can not saye
so of Cornelius . For , the Aun-
gell sayeth playnly , that his pra-
ers and almes , are come vp in too
remembraunce before God . And
this was afore he heard the prea-
chinge of the gospell .

E V T R A P E L V S . And I wyll
haue no better scriptures for to
proue that Cornelius had sayeth .
For , sith that his prayers & almes
wer acceptable in y sight of God ,
and

The his-
try of Co-
nelius .

and that withoute saythe it is im-
possible to please God : it is mosse
sure that Cornelius was not with-
oute saythe . But we wyll heare

August.de Haynte Augustine touchinge that
predestina- matter . Nec tamen (sayeth bee)
tione sancto sine fide aliqua donabat , et orabat , quic-
sum. capi. 7 quid et antequam in Christum crederet ,
et cum crederet et quum credidisset oper-
atus est Cornelius , totum deo dandum
est , ne quis extollatur.

That is to saye : yet not with-
standinge , he neyther gaue noz
prayed wyt houte some sayethe.
What souer Cornelius did wozke
aforse he beleued in Christe , and
when he did beleue , and after that
he beleued , all the whole must be
geuen oz attributed vnto God , lefft
any man swel, oz be pust vp : what
shoulde we requyre any more ? By
the wordes of the Aungell , we do
learne , that Cornelius both pray-
ed to God , and that his prayers
were hearde . But how coulde he
haue prayed vnto God , onelesse
he had beleued on him alreadye ?

Fo,

For, thus doth the Apostle write:
Quomodo invocabunt, in quem non crediderunt? Rom.10.

How sayth he, shall they call upon him in whom they do not believe?

ALBION. I holde my selfe well satysfyed in this poynte, I prayse the liuinge God therefore. But I woulde sayne heare of you, brother Philethes, whiche be the frutes of this our iustification, whiche we obtaine through faith onely in Christ, without any merites or deseruinges going before; and before whiche, all that we do (semethe it never so gorgeouise in oure sighte) is but mere synne in the sighte of God.

PHILE. The frutes of this oure iustification, are exceedinge The greate: Bea they are inestimable. frutes of For, God doeth not iustifie vs, our iusty, nor yet deliuer vs from oure sins fication. to this ende, that we beinge iustified shoulde by oure yll lyfe dishonoure his name, or blemishe his grace

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grace , althoughe he did not detect
and abhoore synne , but that we
houldeserue to the glorye of him,
**The first frute of oure iustify-
fication.** that hath wroughte oure salua-
tion . The firsle fruite then of oure
iustification is that the glorye of
the rightcousnesse of God maye be
declared and sette foorth . Thys
doeth the Apostell meane , when
he sayeth: They are iustified fre-
lye by his grace , throughte the re-
demption , whiche is in Christ
Iesu , whome God hath set foorth
to be apourchaser of mercye , tho-
rowle sayth in his bloude , too de-
clare his righteousnesse , by the
forȝeuenesse of synnes . Agayne:
Abraham dyd not doubte of the
promises of God throughte vnbeleue,
but was strengthened in the faith
and gaue glorye to God , beinge
fullie assured , that he which had
promised , was able to do it . He
therefore , that doethe beleue the
promises of god , doth gloryfy him ,
giving him the glorye of truth and

Rom.3.

Rom.4.

of

of power or might. And to this end, is he iustified, that the glorie
of his goodnesse may be set foorth. The se-
cond is the peace of our cō- of our iu-
sciences, wherof the Apostel spea- stificatiō.
keth on this maner: We being in. Rom.5.
Iustified throughe faiþe, haue peace
toward God throughe oure Lord
Jesus Christ. E v. Where this
peace is, there can be no place for The
wauering or doubtfulnes, whiche þe peace of
scole men of our time, are wont to cōscience
teach. For, doubtfulnes, and þys doeth ex-
clude was
peace of conscience, are altogether repugnaunt one to an other. P H I.
We haue not onely by iustificatiō.
on, peace of conscience but also a
rejoycinge, whiche can in no wise minde.
Stand with doubtfulnes. And ther-
by do we rejoyce vnder the hope of
the glory of God, & also in tribula- Rom.5.
tions. It is so farre of the, that we
ought to doubt of the grace of god
in Christ Jesu, that rather he wyl
haue vs to be at peace with him in
our cōsciences, & to rejoyce frō our
very

very heartes vnder the hope of his
glory, and therefore doeth he iu-
stify vs freelye throughte sayth in
Christ. Thirdely this iustificati-
on doeth tende also and pertayne
to the glory of them that be iusti-
fied , as the Apostel him selfe doth
testifie, sayinge : Whom he hath
ordayned before, them hath he cal-
led , and whome he hathe called,
them hath he iustified, and whom
he hath iustified , them hathe he
glorified .

Obiectio. 6. *D I D I .* These thinges are spo-
ken of the Apostell, althoughe the
iustified, were alreadye in the full
possession of their glory. For these
are his wordes : whome he hathe
iustifyed, them hath he also glo-
rified . But I am of opinion, that
they that bee iustifyed throughte
saythe in Christe , shall not haue
their full glorye, vntill the second
comminge of the sonne of manne,
who wyll then transourme and
chaunge theyz vyle bodyes , and
make

make them lyke unto his glorioous
bodye.

C A T R A. We muste vnder-
stantande, that the holye ghoſte vseth
this maner of speakinge, for too
declare the certayntyne and infalli-
blenesse of Gods promises. For,
when God doethe promyſſe anye The cer-
thinge, we maye be as ſure and taynetyne
certayne of it, as if it were alrea- of Gods
dye perſourmed and fulfilled. With promiſſe.
then that God hathe promyſſed to
glorifye them, whome he doth tu-
nifie throughe ſaythe in his ſonne
Iesu Chriſte: we muſt holde them
for glorifyed alreadye, althoughe
we do yet throughe hope looke for
the glooye of the children of God.

P H I L A. We haue ſayed verye The .4.
well. Nowe the fourthe fruite of frute of
our iuſtification is this: God doth our iuſti-
felye by his grace iuſtifye vs in fication.
Chriſte, to the ende that we mape
be both ſaued and made pertakers
of eternall lyfe. For, thus writeth
the Apoſtell in hys epiftell to Eli-

C.l. tus

nes. But when the bountefulnes & loue of God our saviour towarde man appeared. Not by the workes of righteousnesse, whiche we had done, but according to his merci he saved vs, by the washinge of the new byzthe, & the renewing of the holy ghost, which he shed on vs abundantly, through Jesu Christ our saviour. That we beinge iustified by his grace, shoule be made heires, according to the hope, of eternall lyfe. Paull doeth call þ word of this doctrin undoubted, because of the infallible truthe and certaine tye of it. Therfore, I do greatly meruayl at the stupiditie or dullenesse of the enemies, whiche will not see þ comfortable light of thys doctrine, nor feele this inestimable grace, whiche they doe so soze im.

The fiftte frute of our iustification. pugne or fight against in the elect and chosen of God. As soþ the fift frute of our iustification, it doeth most chiefly pertayne, to þ holinesse of lyfe, & to the studie & exercise of righte-

teousnesse. Whereof the Apostle
doth warne vs in the vi. to the Ko-
mains, saying: Now beinge made
free from sinne, and made seruants
vnto God, ye haue youre fruyte in
holines. And in the first to þ Corin-
thians, these be his wordes: be not
deceyued: Neither whoremongers i. Cor. 6.
nor Idolaters, nor aduoutrers &c.

Hall inherite the kyngedom of Why the
God. And such were some of you spirit of
but ye are washed, but ye are sanc Christ is
wised, but ye are iustified in þ name geuen vnto
of the Lorde Iesus: and by the spi- to them
rite of our God. By whichwordes that be in
he doeth admonish them, that sith wised,
they were iustified, they ought fro
thenskooþ to geue them selues to
godlinesse, to holiness of lyfe and
to righteousnes. And for this cause
is the spirit of Christ geuen vnto
þe that be iustyfied, that through
hem they may be chaunged in too
a newenesse of lyfe. Which new-
nesse, beyng receyued by the spi-
rite of God, is not the iustificatio-

C.ii. it

itselfe, but a fruyte of the iustification.

D Y D I M V S . Thys doctrine lykethe me nowe better and better. And truelye when I heare you soundly speake of iustification and of the fruytes thereof, I can not but maruayle at the shamelesse reportes of the ennemyes , whiche do styll blowe adwoade, that ye are vitter enemies of good workes , of holynesse of life , and of all Godly exercises of righteousnesse.

C A T K A . What is it, that they wyll be alhamed of, saue onelye of well doyng, and of well sayinge : They haue put on whores faces : and therefore, althoughe they be taken in a manifest lie, yet be no more a shamed of it, than a common trumpet is a shamed of hym selfe acte.

Whereof the enemis of the truth be alhamed.

P H J . That all the woordle maye know how shamefully they do misrepryte vs, I wyll here declare and setforthe what we doo teache

teache commonly of good worke, The com
and of the true bses of them. First mon doc-
we teache that as all things haue iuste of h
ben created of God not to this end preachers
that they shoulde be ydell and vn- touching
profitable , but too the ende that good woz
they shuld be profitable and good: kes.
so did he make and create man,not
for to be ydell here; or for to be an why mā
vnproufitable burden of the earth, was crea-
but to this ende, that every one of ted.
ves, shoulde accordaninge to his vo-
cation and callinge , worke those
thynges that be good and profita-
ble. The deuyll in dede by bring-
ing in synne, did peruerct this end
of oure creation, but Christ did re-
stroe it agayne, beinge sente in too
the wozde for to destrope the woz-
kes ofathan. By him we are re-
generated or borne of newe, that
beynge made newe creatures, we
shoulde be profitable , and full of
good workes. And therfore, the
Apostel in the epistel to the Ephe-
sians, writeth on this maner: we

C.iii.

are

The de-
will did
peruerct h
endo: our
creation,
which
Christ re-
stored a-
gayne.

Ephe.2.

The iustification

are the wozkemanschipe of God
created in Chist Iesus, vnto those
good wozkes, that God haith pze-
pared for vs, for to walke in. And
in the epistell to Titus: Who say-
eth he, gaue him selfe for vs, that
he myghte redeeme vs from all ini-
quitye, and make vs a peculiare
people vnto him selfe, being ear-
nestlye geuen vntoo good wozkes.
Hereunto belongethe the exhortati-
ons of Chist and of the Apostels.
Such as these are: let your light so
shyne before men, that they maye
see your good wozkes and gloriſy
your fathir, whiche is in heauen.
And in the epistel to þ Galathians
these are the Apostels wordes: Let
vs not ceasse to do good vnto al me
but most specially to them, that are
of the houeholde of faith. Are not þ
scriptures geuen vntoo vs for the
same purpose and vse: The whole
scripture saith Paull, is geuen by
inspiration of God, & is profitabile
to teach, to improue, to correct and

Titus.2.

Math.5.

Gala.6.

2.Timo.3.

to instructe in righteousnesse, that
the man of God maye be absolute
or sound, beinge made perfect vne
to all good woorkes. It is euident
then, that we be not so iustified by
sayeth, that after iustification, we
shoulde remayn, vnproufitable, ba-
reyn, and vnfrutefull, but rather
þ gening our selues without ceas-
sing & intermission to good workes
we shoulde aduaunce and farther
the glorie of the grace of God, and
set before all mennes eyes, as it
were a certayn light of a new crea-
ture. Who doeth plant or set a tree Similitude
or doeth drygge aboue the roote of
it, to the ende that it shoulde only
be a tre, and not rather to this end
that it shoulde be a good tre, , and
bring foorth the good frutes. So, are
we regenerated in Christ, & iust. Wherfore
we fled, not to this end, that we shuld be regene-
rate only Christians in name, but þ rated in
one yll trees we shoulde be made Christ.
good, and expreesse that same good-
nesse, that we haue receaued of
C. ill. Christ

Christe, by good wozkes. When we teache these thinges, we doo neyther gue occasion to the enneymyes, to condemyne iustelye the doctrine of iustification, as enemy of good wozkes, nor yet ought we to be blamed, although false gospelers doe rather liue like Epicures, than true Christian men.

D Y D I. Who hauinge a crome or droppe of godliniste, can be offendid at this doctrine?

E U T R A. They onely are offendid at this moolte true and wholesome doctrine which partly are offensid at the doctrine and lucre, than the saluation of the people: And partly, beynge created or blynded wyth baynes, superstition, do embrace, and set on of faulthooz the vnto other, mens dyuelish inuentions for good wozkes. For, The good vnto them, to heare cuerye daye strokis of masse devoutely, to lye prostrate the paps before dead images, and to munyses. Melle oute a number of prayers vnto

to certayne Hoyntes, to go on pil-
grimages, to buyld vp chanteries,
and to cause Trentalles of Masses
with diriges and other tromperye
to be sayed for the deade. Item to
geue largelye of theyr substancialle
and goddes vntoo ydell pretences,
mounkes, frers, and nonnes, too
saye oure ladyes psalter, to praye
on brades, too vse, obserue and
kepe pharisaicall fastinges, wyth
theyr popishe holye dayes, and so-
lemnne seastes, are the best worcks
that can eyther be devised or done,
and whosocuer do speake againste them
those workes, they are by and by
taken for vitter ennemis of good
workes, wheras if the thinge were
indifferenlye weyghed in the ca-
uen balaunce of Gods word, they
ought rather to be coumpted en-
nemys of synne, and of moste dete-
stable abomination. For, what
soever is not offaythe, is synne.
But how ca these ther great painted
workes be offaythe, sith that they

have no grounde at all in Goddes wordc: What gaye titles so euer then, they geue vnto them, it can not be denied, but that they are most detestable synnes in the sight of God, who wyl alowe none other kinde of religion, worshypinge, and seruice, than he him selfe, hath p[re]scribed and appoin-
ted in his holye scriptures.

Chise 7. D Y D I. What wil ye saye then
of our good intentes? Wyl ye con-
demne them all? For, manye do
those works that ye spake of, euen
now, of a good intente, thinkinge
that they do high seruice vnto god
Shall thys theyr good intentie be
imputed vnto them so synne?

E v. As concerning good intentes,
Answer we haue this lesson givern vnto vs
in the booke of God: ye shall not do
eury mā, that which semeth vnto
Good int- you best: I am the Lord thy God,
tentes. that thinge onlye that I comand
the, see þ thou doest it. Ad nothing
vnto it, take nothinge away from

st. We must not do then what so ever semeth vnto vs best, but what soever the lord our God doth com mā und and wylleth vs to doe : so that by this one place of Deutero nomye , all good intentes that be Den.12, not ruled by Gods word, are quite ouerthowen.

P H I . It doeth well appere by manye histories of the Bible, how well God doeth lyke oure good intentes . In the. tr. and. r. chapters of Leviticus , ye shall synde thys full histori wrytten : And there came a fyreoute frome the Loerde , and consumed vpon the altare , the burnte offering and the fat. Which when all the people sawe , they gaue thankes and felle on theyz faces.

But Nadab and Abihu , the sonnes of Aaron , tooke eyther of them his censor, and put fire therin , and put incens thereupon, and offered straunge fyre before the Loerde, whiche he had not com mā unded them.

¶
Other

How our
good in-
tents whi-
che haue
no wa-
raunt in
Goodes
word are
rewarded

Therefore a tyre wente from the
Lorde and devoured them, so they
dyed before the Lord. Without all
peraduenture, they did this of a
good intent. For, onlesse they had
thoughte, that God woulde haue
bene pleased with it, they woulde
in no wyse haue done it, yet ye see
holde they were rewarded for it.

Who, I praye you, readinge this
historye, will not be affrayed too
serue God otherwise than he doth
appoynte in his word? In the se-

2. Samu. 6. cond boke of Samuell, it is writ-
ten that when David bold bing
the Arke to Jerusalem, hee caused
it to be put vpon a new cart (whi-
che donbrille was most gorgeously
lye trimmed, and drawen with
the goodlyest and fayrest cartell
that coulde be gotten) David and
ard the house of Israll playinge
before the Lerd on all instrumen-
tes made of fyre, and on harpes,
and on psalteries, and on tym-
brelles, and on cornetts, and on

cim-

cimballes. But nowe marke the
ende: when they came to Pachons
threshinge floore, Elzah did put Uzzah
his hande , too the Arke of God, smitten of
and helde it . For , the oren dyd the Lord.
shake it . And the Lord was very
wroth with Uzzah, and God smote
him in the same place for his faul,
and there he dyed by the Arke of
God . Let David erpounde this
matter, him selfe. In the first booke
of the chronicles, these be his wor^s I. Para. 13.
des which he spake vnto the Leuites : because ye were not there at
the fyrest: the Lord our God made a
breache or rent among vs. For we
soughte him not after due order.
This was the due order, that shuld The or-
haue bene obserued and kept. The der, that
Lord God hath appoynted , that God had
the Arke shuld haue bene carryed apoynied
vpon the shoulders of the Leuites. touching
But what did David ? For a re- the Arke.
alyre , and to declare his greate
zeale , that he bare to Gods religi-
on, wold haue it to be carried vpon

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a goodlye chariot or waggon, no thinge beinge omitted or lefte out, that belonged to such gloriouſ ſolēnity, as ye haue learned before. Yet ye ſee how God did accepte it. As for Elia, no man can denye, but that he dyd of a good intente put forth his hand to haue stayed Haulſtan the Arke, leaſt it ſhoulds through deth in de the ſtrouglinge of the cattell haue ſence of fallen downe in to the myre. Who his diſobedience. woulde not iudge that thys was wel done: And yet was he ſmitter of the Loide, that hee dyed before the Arke. Wherby we learn what daunger it is too folowe good intentes, or to doo anye thinge in good ſeruycē without bys expreſſe wode.

A L B I O N. These are very terrible and dreadfull examples, God grauntē that wee maye haue the grace alwaies to remember them.

P H J. The hiftorye of Saul, who was the firſt kinge of the Iſraelites, is yet moze terrible. God had

had geuen him a comandement,
that he shoulde smite Amaleke, and
destroye all that pertayned vntoo
them, and haue no compassion on
them, but slaye both man and wo-
man, both infante and suckeling,
bothe ore and shepe, bothe camell
and asse. But Saul and the people
spared the best of the shepe, and of
the oren, soz to sacrifice them v i. The hi-
stor ycole
Saul.

to the Lord, and destroyed all the
rest. This did they of a good in-
tente, in so muche that Saul stode
in defense of the deede, sayinge:
I haue obeid the voyce of the Lord
thanne destroyed the Amalechites
but the people toke of the spoyle,
shepe and oren, and the chieffest of
the things, whiche shoulde haue been
destroyed soz to offer the vnto the
Lord. Unto who the prophet Sa-
muel answered: Hath the Lord as
great pleasyng in burnt offerings &
sacrifice, as whē the voyce of þ lord
is obeid? Behold to obey is better
than sacrifice, and too harkene is
better

better than the fatte of rammes:
But rebellion is as the synne of
witchcrafte and disobedience is as
the wickednes of ydolatry. Ther-
fore, because thou hast cast away
the woorde of the Lorde the Lorde
hath also cast thee away from be-
inge king. Because then that Saul
dyd rather folowe his good intent
than the commaundemente, and
woorde of the Lorde, therfore his
kingedome, was not onely rente
from him, and geuen to his neigh-
boure, that was better than he,

i. Samu. ¹⁶ but also the spirit of the Lorde de-
parted frome him, and an euyll
spiritie sente of the Lorde vered
hym.

A L B I D P . Are these the
frutes of our good intents? From
henceforth God wylling, I wyll
endeuoure my selfe, to harken unto
the voyce of the Lorde, to obey
hys commaundementes, and too
serue him as he wil be serued. For
besydes those terrible and dreade-
full

ful historyes, I remember the say-
yng of Christ , where he sayeth:
They worship me in vayne , tea-
chinge the doctrines, and precepts Mat.15.
of men. Wherby it is made mosse
manifest and playne , that the re-
ligion worshippinge and seruice
of God, whiche is erected and set
up after the phancies and dreams
of mennes headdes, is both vayne
and abhominable before the ma-
testy of God.

D Y D I M V S. Hyth that the good
woorkes of the popecatholikes do
rather deserue the name of synne
and of detestable abhomynation
before God , than of good workes,
as it hath ben by you suffientlye
proued alreadye : I woulde sayne
heare whiche be the true good wor-
kes, that are required of the faith . Whiche be
the true
good wor-
kes, that
God doth
require
of vs.

P H I. The true good workes,
are boyde of all superstition , they
are alligated or bounde neyther to
place, nor to the personnes, nor to
F.i. time

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tyme. For, they are as certayne
frutes of our whole life, testysing
of the goodnesse of oure hart, and
expryessinge the nature of our hea-
uenly fader, whiche not onely of
the faythfull, but of the very infi-
delites are reckened and taken for
good workes, and in iurier occasi-
on vnto them, to gloriſye our fa-
ther, whiche is in heauen. The
works of fayth, working through
charity and loue, are good works.

For, God doſt worke them in vs
and by vs. Them doth our ſaviour

Tell by the Jesus Chrift ſet oute in the . xxv.
good woꝝ chapter of Mattheue , ſayinge : I
kes of was a hungerid and ye gaue me
mercyare meate, I was a thyſt, and ye gaue
moſt chie. me dincke, I was naked, and ye
ſaye ſet clothed me, I was harbouleſſe and
fooſth vn ye harbourid me, I was ſickē and
to vs. in pſlon, and ye viſited me. The
holpe apollell likewylle , in the . v.
and . vi . chapter of the Epiftel to the
Galatians doth ſufficiently teache
vs

vs, what be the good workes, that God doth require of vs, But what should I aleadge one text or two, syth that the whole scriptures, doe every where, exhorte vs syll vnto good workes? What those good workes be Paule doeth declare in the seconde to the Ephesians, when he sayth: We are the worke manshyp of God created in Christ Jesu, vnto those good workes, that God hathe pprepared for vs, for to walke in.

Whiche be
the good
workes,
that God
hath pre-
pared for
vs too
walke in.

If onye no we should aske, what be those good woorkes , that he hathe pprepared for vs for to walke in? I woulde aunswere , that all those woorkes , that God doethe bydde and commaunde vs in his holye and sacred word , are those good woorkes , that he hathe pprepared for vs , for to walks in. And those , I saye , onght onelye to be called good workes and non other.

D Y D I. And is there nothing els
to be marked in this doctrine of
good wo^rkes.

PHIL^A. Besides that whiche
hath ben saied already, this ought
to be considered: that is, in what re-
specte, those wo^rkes, whiche in
them selues are good, be done of
Why all men. For, they doo not by and by
they that deserue the prayse and comenda-
do those tion of good wo^rks, that do them:
good wo^r and that, becuse þ they do shote at
kes that a w^{ro}ng marke in doyng of them.
God hath For manye be wonte to seade the
cōmaun, hungrye, too geue drincke to the
ded in his thy^rstly, to cloth the naked, and so
wo^rde do foo^rthe: but do they it for any loue
not de- that they beare to god, and to their
scrue the neyghbour, and fo^r to shew they^r
prayse of obedience towardes his cōmaun-
w^{ell} do- dments: Nay, they do it, fo^r to be
inge. glorifyed of men. Some agayn do
these wo^rkes of charite, that by
them, thruskinge Christ out of his
roume, they maye merite and de-
serue heauen, as though eternall
and

and everlastinge life, were not al-
readye fullye and most perfectlye
pourchassed vnto vs, by the meri-
tes of the death, passion and bloud
sheddyng of the onelye begotten
son of God, or as though Christ for Heb. 7.
al his everlasting priesthode, could
not fully and to the vttermost saue
them, that by him do come vntoo
God. These last, maye be called Mercena-
mercenaryes or hyrlinges. For, as rys and
muche as they do all, that they do, hirelings
in respecte of reward : the hope of
the whiche reward beyng taken awaie,
they woulde not geue a cup
of colde water. There be some a-
gayne that doo good woarkes, but
wherfore? For feare lest thei shuld,
if they did nothing at al, come in to
purgatory, after their death.

E V T R A P E L V S. And verely there be many, which doo openly assygne, that the preachynge a- playn ouerthrowing of good wo-
kes. For the fear (say they) of those
F. iii. bitter

The iustification

bytter paynes , that the pooze sely
soules , be sayne to suffer there,
hath caused manye to do that, that
they woulde not haue done , if thei
had bene wythout that feare.

PHIL A LETHES. Why do
they not rather feare the vnquen-
cheable fyre of hell , that oure sa-
uioure Jesus Christe doeth speake
of , sayinge : Departe ye frome
me, ye cursed in to the fyre euerla-
stinge, whiche is prepared for the
Devyll and hys Angelle? For,
I was a hungered and ye gaue me
no meate , I was a thyrist and ye
gaue me no drincke . &c.

Math.25.

Luc.16.

psal.14.53.

Hereunto myghte be added, the
hydory of the ryche glutton , who
for his vnmercyfultesse was thro-
wen headlonge in too the bottom-
lesse pyte of hell. These be they,
that wyll be affrayed , where no
feare is , but where there is a iust
cause of feare , there they be never
a whyte affrayed.

Holw be it, we maye well lykene
them

hem , that woorke soz feare of pu-
nitamente, vnto sauces or lewde They þ
seruauntes, whyche , onelesse it woorke soz
were soz feare of stripes . Woulde feare are
do no thyng at all. But we must like vnto
be chyldren and not seruauntes: lewde ser-
We muste folowe the example of uauntes.
oure sauycure Iesus Christe, who
althoughe he was mooste sure of
heauen , and dyd in no wyse feare
helle , yet dyd he never ceasse too
doe good vnto all menne , whyles
he was here conuersaunte in the In dopyng
earth amoungest them.

D Y D I M V S . If, we oughte workes
to doe good woorkes , neyther soz we must
hope of rewarde nor soz feare of follow the
the endelesse tormentes of helle example
þper , wherefore shoulde we doe of Christ.
them?

P H A L L E . There
be fyue pryncypall causes whye
the chyldren of God oughte too be
earnestlye geuen vnto good woorkes . The fyfte is , that the
F. iii. glory

Math. 5.

gloxy of our heauenly father may
be set foorth , as Christ him selfe
doth teache vs , sayinge; Let your
lyght so shyne before menne , that
they maye see your good woxkes ,
and glorifye your father which is
in heauen.

C A T R A. If there wer non
other vse or profyt of good woxkes ,
than the same that Christ did tea-
che vs : the teachers of good wox-
kes, oughte in no wise , to laye to
our charge the puttynge doun of
good woxkes , because wee denye
that they iustifye. For , as this is
the chyefest desire of the fayeth-
full that they maye glorifye the
name of the Lorde theyr God , so
do they coumpte it , to be the grea-
test vantage unto them , if thei can
glorify hym by their good woxkes ,
althoughe they gette none other
profyt , by theyr Godly stady and
exercise.

P H I L A. This is the marke ,
that our saviour Jesus Christ did
choose

Shooke at: whose erample, as I said
before, we ought to folowe in this
thinge. Nowe the seconde cause
that oughte to moue vs to do good
worke, or the second vse of them,
is, that by them, we maye in our
consciencies be certifyed of our e-
lection, and callinge: not that our
election and callinge do depende or
hange of good worke: for, how
coulde that be, syth that the Apo-
stell writeth on this maner: Who
hath saued vs, and called vs with
an holy calling, not accordinge to
our workes, but accordinge to his
owne purpose and grace, whiche
was gauen to vs throughte Christ
Jesus, before the world was: but
because that by them, we do daily
more and more proue or feele the Euill wox
grace and vertue of Christ: as on the contrary
syde, euyll worke do clare the
daily more and more expresse, and malitious
declare the malitiosenesse of our nesse of
hartes. And to this pertaineth, our hartes
the sayinge of the holye Apostell

2.Timo.1.

f.v.

saint

2.Pet.1.

Saynte Peter: Wherefore, sash
hee, geue rather dyligence , too
make youre callynge and electio
n sure.

A L B I O N . All be it then our
election is sure ynough in it self,
soz as muche as God canne not
chaunge: yet we must confirme it
in oure selues by the frutes of the
spirit.

P H I L A . Ye do well vnder
stande the meanyng of the Apo
stell . I can you thanke , brother
Albton , I fudge nowe my laboure
well bestowed . The thyrdre vse of
good wrokkes is, that by them our
sayeth is exercysed , nouryshed,
increased and strengthenned. And
therefore , thus doeth the Apostell
writte vnto his disciple Timothee:
Sixyre vp the gyft of God, whiche
is in thee. Here, sayth is called the
gyfte of God , whiche is as a cer
taine sparkle or flame , kyndled
bened vn in our harts: whiche Sathan and
to a spark the fleshe laboure to quenche, and
ther-

Note.

2. Timo. I.

Whyre
faith is ly taine sparkle or flame , kyndled
bened vn in our harts: whiche Sathan and
to a spark the fleshe laboure to quenche, and
ther-

herefore we muste nourishe, and
sty2 it vp, by continuall exercises,
of the Deedes of charitie. For, as
saythe by castinge in of woodde, is
augmented and made bygger : so
in the Christians, bothe Godlines
and saythe , is by doynge of good
worikes, nourished and made lue-
ly. Fourthly by our good wroikes,
our neighbours are prouoked vnto
the like studye and loue of godly-
nes, when they do see in vs certain
lyuely examples of it , which they
maye folowe . So Paule in hys
second Epistell to the Corinths
sayeth : youre zeale (speakinge of
almes) hath prouoked very many.
And in the epistel to the Hebrewes
Let vs, sayeth he, consider one an-
other , to prouoke vnto loue and
vnto good wroikes.

Similitude

2.Cor.9.

Heb.10.

E V. If this had ben obserued and
kepte amoninge Christians, by this
time, both the Turks & the Jewes
with al the paynims in the world,
would haue ben wonne to Christ.

But

What
causeth
the Tur-
kes and
paynims
to abhor
Christes
religion.

But as long as we vse our selues
after this same sorte, we shall ra-
ther become Turks and Paynims
than they Christians. Suche syl-
thinesse of life, suche vntrue dea-
lunge, deceate, fraude and periu-
rye, such ydolatrie and superstition,
they do see dayly to raygne a-
monge vs, that it is no maruayle,
if they do abhorre altogether oure
religion. We go about to conquerre
them by force of armes, but we see
that through our synnes, they are
growen so mighty that they be a-
ble, if God doeth not set his hea-
pinge hand, to ouer renne all the
whole woldre.

PHIL A. This that ye saye,
is most true. And vntyll a true re-
formation be hadde, and better a-
mendmente of lyfe be seene in vs,
thei wil never embrace Christ nor
his Gospell. But to our purpose:
this is the fift vse of good workes,
that by them Christ is releaued in
his poore and nedye members, yea
the

the comon societ, and felowship of
men is mayntained. For haue we
not al nede one of an other? Ther-
fore they be not menne, but dayne
shadolwes of men, which throughe Vain Cha-
sute all their life time, are found dowes of
to be ydell, so that they seme to be men.
borne for nothinge elles but for to
consume the frutes of the earth.

ALBION. I woulde gladly
learne, whether these oure good
workes do please God or not, and
why they be acceptable vnto him,
lyth that the profyt of them doeth
redounde vnto vs altogether.

PHYL. That our good wor-
kes do please God, it is euydente
and playn by the wordes of the A-
postell, where he sayeth: That ye Colosse.
might walke worthy of the Lord,
and please him in all thinges, be- The cau-
inge frutefull in all good workes. ses why
They therfore, that be frutefull our good
in all kynde of good workes, doe works do
please God in all thinges. The please
causes are manifest enough. It is God.

so

The iustification

so in dede, that the dyuine maiestie
of God hathe no neede neyther of
oure good wordes, nor yet of oure
good workes: yet those thynges,
that are well done of vs, do please
him. Fyrste because they be the
frutes of sayth. He that aloweth
the sayeth of his people, shoulde
not hee also alowe the fruytes of
their sayth? As he doeth reproue
all workes that be done without
sayth, so doeth he alowe all maner
of workes, that do procede of a sin-
cere sayeth and true beliefe. Sec-
ondly our good workes do please
hym, because they bee done and
wrought by hys sprite. For, as
the holy Apostell doeth testifise: he
worketh in vs both h̄ will and the
dede, accordinge to hys good wyl.
And therfore saint Augustyne sa-
ith ryghte well, that God doeth
croune in vs, hys owne workes.
We canne not denye but that the
works that we do by the spiryte of
god, are bi reason of our imperfec-
tion

phi. 2.

Augu.

tion, vnperfectely good, yet soz as
muche as they come of hym, it
canne not be, but that they must
please hym, as beyng^r the righte
author^r of them. Theydely that,
whiche the Godlye do, they do it
for Gods sake, beyng^r desirous to
gratifye him in all thinges. Wyll
not he, thinke ye, accept this their
good wyll, and desyre or mynde,
that they haue to please him? We
do not here speake of those, that
neyther of a pure fayeth, nor by
the spryte of God, but of mere
superstition, and of a generall cu-
stome, do wooke manye thinges,
thynginge thereby to please God,
whereas they do hyghly displease
him. This saying of Christ is not
unknowlen: They worshyppe me
in bayne & eachinge the doctrynes
and preceptes of men.

Note.

Math. 15.

Herein bothe the Jewes,
and false Christyans doe mooste
shamefullye erre. Fourthelye,
God quare heauenlye father doethe
accoze

The iustification

accordyng to his ryghteousnesse
loue al works that be good, righte
ouse and iuste : as on the contrary
side , he doeth not onely detest and
abhoore the vngodlynesse and vn-
righteousenesse of a wicked hart,
but also all the frutes of vngodly-
nesse , and of vnrightheousesse, vn-
der what tytelles so euer they be
aduaunced, and set foorth. Thou
doest hate, saieth David , all that
worke iniquitye thou shalt destroy
them all that speake leasinge. And
in the Actes of the Apostelles thus
doeth Peter saye: Emonge all na-
tions whosoeuer doeth feare God
is acceptable vnto him . Fystely,
because that God is most true, yea
rather the truthe it selfe, our good
dedes do therefore please him , be
cause that they proceade of true
godlynesse , and of an vnsaygned
sayth , whiche aboue all thinges,
God is wonte to regarde and ac-
cepte . For , as all hypocrites are
detestable bothe before God , and
before

psal.5.

Act.10.

before men : so contrarywise God loueth truthe, not onely in those thinges that are well done of the faithfull, but also in them, that do truly and without al dissimulation confess and acknowledge they^r synnes.

E V T R A. Truly, syth that it is so manisest, that the good works now easie of the saythfull do please God, we nestly the oughte with all oure whole ende causes a man to geue our selues vnto good houser-
workes, so; as muche as they be hersed not onely many and sondrye wayes oughte to es profitable vnto the wholle misericordiall bodey of Christ, which is his to do good church, but are also, so; ycauses a woxes, done rehersed, most pleasaunt and acceptable vnto the lyuinge Lord oure heauenlye fathur. For, that man hath but small Godlynesse in him selfe whom these two causes, can not moue to do wel. Agayn: be y gapeth onely in doyng of good workes, after a recompence or rewarde, or reckeneth so; a merite,

G. I. What

whatsoeuer he doorth , thinkinge
that God is therfore bound vnto
him , hath but a mercenaries
hart.

Whether
our good
wozkes
shall be re
warded
or not.

Math.5.10.

Heb.6.

D Y D I M V S . And shal our good
wozkes be never a whytte rew-
ard?

P H I L A . I wyll not saye so.
For althoughe the living God be
debtor unto no man , yet of his
goodnesse , he doeth promyse and
geue a reward vnto the good woz-
kes of the faythfull. And therefore
we haue these sayings in the scrip-
tures: Reioyce , and be glad , for,
youre rewarde is great in heauen.
agayne : he that geueth to one of
these my lytle ones a cup of coulde
water in my name: Verely, I say
vnto you , he shall not lose his re-
ward. And in the Epistel to the He-
breves: God sayeth he , is not vni-
righteoule that he shoulde forgette
our laboure . Nowe we must not
thinke that this reward is promi-
sed vnto our good wozkes , because

Of saythe.

¶

of the dignite and worthinesse of
them (for) are not these our saviour
Jesus Christ his wordes. When **Luc.17.**
ye haue done what so euer I com-
maunde you, saye ye , we are vni-
profitable seruautes: But because
that through he sayth , we haue fe-
lowship , with the onlye begotten
sonne of God , whereby it cometh **Rom.10.**
to passe, that his perfect obedience
is imputed vnto vs for our owne,
and al y is wanting, and lacking
in vs & in our workes is most per-
fettly supplied by it. As the Apo-
stell doeth testifeye, sayinge: Christ
is the fulfyllinge of the lawe , soz
to iustifye all them that do beleue.
And in an other place : Christ is
made vnto vs of God, holineswise
dome , righteousnesse, and redem-
ption.

Secondely our good dedes shall be
rewarded or crouned because that
god of his mere mercy hath bound
him selfe thereto by his promises,
as it hath ben declared before by the

C. II.

textes

The iustification

tertes that wee haue aleadged,
Wherunto doeth saynt Augustin
Agre, where he sayeth:
psa. 32. 109 Fidelis dominus, qui se nobis debitorum
and in ma fecit, non aliquid a nobis accipiendo, sed
nye other omnia nobis promittendo.
places.

v. Cor. 4.

Rom. II.

That is to saye: The Loerde is
faithfull who hath made him selfe
a debtoure vnto vs, not by recea-
vinge anye thynges of vs, but by
promissinge vnto vs all thinges.
Here we learn, how god is becomes
debtour vnto vs, and hath bounde
him selfe, to croune oþ reward our
good woks, not by receauing any
thinge of vs (so), what haue we,
that we haue not receaued, and if
we haue receaued, whye doe we
boestie oþ glory, asthough we had
not receaued? Agayne: who gane
him syrte, and he shall be recom-
pensed?) but by his saythfull pro-
misses, whiche he hath made vnto
his electe and chosen people.

DyDy. What so euer ye saye
of the reward, I meane: why and
wherefore it is gauen vnto eure
good

good workes , yet it can not sinke
in to my headde, but that we may
by them merytis deserue some
parte of oure saluation.

P. H. 3 . How coulde that be, The cau-
neyghhour Tydimus , syth that ses why
we are not our dwyne men, but ars we can
wholye the Lordes , of whome we by our
hane bene created synt, and after good woz
wardes redemed from synne, and kes merit
eternall death , by the p̄ice of his no part of
bloude? We are bought, sayeth. S. oure sal-
paule wyth a greate p̄ice. And in uation.
an other place: We are the Lordes,
whether we lyue or dye . None of
vs do lyue vnto him sclese . What
merite then canne we pretende, or i. Cor. 6.
what rewarde canne we claime of
him , whose we are wholye or al-
together? Therfore , eyther let vs
take away this absolute power of
God , whiche he hath ouer vs all,
as ouer his owne pecular good, Rom. 14.
or let vs acknowledge , that it is
not meete for seruauntes to boaste
and bragge of theyz meryttes a-

G. III. gainst

gaignste they2 master , nor yet to
askē forz rewardes . If the master
doeth accepte the faſthulnede and
diligeſce of his ſeruaunt, and doth
impute it vnto him forz a meritte,
iudginge him worthye to be made
free : that oughte to be attributed
vnto his goodnesse , and not vnto
dutyc, as thoughē he were bounde
vnto him therefore, because that
he is faſtfull, and ſerueth fayche-
fully and truly. For, the ſeruaunt
ſo doinge, doeth but his dutye, and
onleſſe he ſhoulde do it , he were
worthy of punishment. Na man,
excepte he be of a ſingular good
nature , wyll geue thankes to his
debtour, because that he hath paie-
ed him his debte. And the debtour
were verye impudente or shame-
leſſe , if he, as thoughte he had wel
merited, woulde therefore claime
a rewarde , because that he hadde
payed his debte . He that beinge a
ſeruaunte or a debtour, doeth that
thinge , whiche he is bounde to do,
can

We are
all deb-
tors vnto
God &
when we
haue don
all that
we can do
we haue
but payed
our debt.

can boaste of no merite. But such
are we al; yea when we be alredy
made righteous, and do the thinges
that we are commaunded to doe.
Let never this sayinge of Chylste,
go out of oure myndes. When ye
haue done , what so euer I haue
commaunded you , saye ye we are
unprofitable seruaunts. But how
manye of vs , canne do the tenth
parte of that, whiche we are com-
maunded, with such a perfection,
as God requireth : What can we
then merite or deserue ? Adde un-
to it ; that we are not onely ser-
uaunts and debtours to God in al
thinges; but also so void of al good-
nesse, and Godly strenght, that we
can not as muche as thinke a good
winge , muche lesse that of oure ^{2. Cor. 3.}
selues we shoulde be able too per-
fume it in dede, so þ we haue nede
that at our sufficiencie or ablenesse
be ministred vnto vs, by the divine
grace of god. Therefor the Apostle
doth plainlye affirme, þ it is God, ^{Phi. 2.}
G. llii. that

that worketh in vs both the wyle
the deede , accordaninge to his good
wyll. That then , we wyll anys
tinge that good is, and do in dede
perfourme it, it cometh not of our
owne wyll and strength , but it is
both the wyll and worke of God,
workynge in vs accordaninge to his
good pleasure. Whence then haue
we oure sayth, loue, hope, the fear
of God , patience in aduersite?
Whence haue we oure good wyl,
and strength to doe good ? If we
haue these thinges of our selues,
we haue wherein to glorie or re-
joyce. But if we haue al these thin-
ges of the gracie and fre grace of
God , what doth it folow, but that
we ought rather to gene thankes
to the goodnessse of God , than to
boaste of our merites?

Obiect. 8,

2. Timo. 4.

C V T R A P C . I was once
in a place , where they made this
objection agaynst me . Be not
these, says they, the wordes of the
Apostell : I haue foughte a good
fight

sight, and haue synished my course
I haue kept the sayth, from henc
forothe then is layed vp for me the
croune of righteouſneſſe whiche
the Lorde the righteouſe iudge,
shall geue me at that daye. What
coulde be ſpoken moze playnelye
than thys: For, the Apoſtell doth
make mention, both of the woſke
that he hadde done, and alſo of the
rewarde that he loked for at Gods
handes.

D Y D I. I would ſayne heare,
what anſwer ye made vnto them.
For this obiection is made many
tymes againſt you, of them that
be of a contrarye iudgemente and
opinion.

C W T R A. I auſswered them
out of ſaint Auguſtine, where he
writteh on thiſ maner:

An non ipſe dedit, ut bonum certamen
certares? Si uero ipſe dedit: quid eſt, quod Aug. in. 50.
dicitur loco dicens: Plus illis omnibus labo- homelis. 14
rari. Non autem ego, ſed gratia dei me- home.
cum: Ecce iterum dicens: Curſum conſum-
maui. Non et ipſe dedit ut curſum conſu-
matus

Auſswer

S.v.

The iustification

mares? Si non ipse dedit, ut cursum consūmates quid est, quod dalio loco dicis: nō volentis ne que currentis, sed misentis est dei? Sicut seruaci: Seruasti: Agnoscō, et probō, fateor seruasti. Sed nisi dominus custodierit ciuitatem, invanum vigilat, qui custodit eam.

That is to saye: did not he geue, that thou myghtest syghe a good fighter? If he hym selfe did not geue? What is it, that thou sayest in another place: I laboured more than all they, yet not I, but the grace of God with me? Behold, thou sayest I haue ended my course. Did not he also geue vnto the, that thou shouldest finishe thy course? If he gave not vnto the, that thou shouldest synishe thy course, what is it, that thou sayest in another place: It lyeth not in the willer, nor in the rynner, but in God, that we receve the mercye? I haue kepte the faith: Hast thou kepte the faither? I acknowledge and allowe it; I confess and graunce, thou haue kepte the faither. But accepte the Lord

2.Cor.15.

Rom.9.

psal.12.7

Lorde doeth keepe the citye , he
waicheth in vayne that doth kepe
it . Therefore , thou hast of his
helpinge hande , and of his mere
gyft , that thou hast fought a good
fighte , that thou hast finished thy
course , and kept thy faith .

Da veniam , Apstole , propriatua
nonnoui , nisi mala . Da veniam Apo-
stole . Dicimus , quia tu docuisti . Cum er-
go deus coronat merita tua , nihil coronas
nisi dona sua .

Pardon us , O Apstell ,
sayeth bee , I knowe nothyng of
thyne owne , but euill . Pardon us , O Apstell , we saye so ,
because thou hast taught us .
Therefore , when he crowneth thy
merites , he crowneth nothings ,
but his owne gyftes . By whiche
woordes , he doethe so attribute
the woorke of the Apstell , unto
the gyfte and grace of God , that
in it ther canne not truelye be the
merite of manne , but the grace of
God onelye , circuninge his giffes
in the Apstell .

P H I. I myght here aleadge many other notable autorities of the aunciente fathers , whiche in all poyntes doe agree with this that ye haue brought in euern now, but for auoydinge of tediousnesse . I wyll contente my selfe with fewe.
*Nec dico domino (sayth this holy fa-
ther saint Augustine:)*

*Opera manuum mearum ne despicias.
Exquisiri dominum , manibus meis , et
nō sum deceptus. Sed opera manū mea-
rum non cōmendo Timeo , enim , ne quum
inspereris , plura inuenias peccata quam
merita. Hoc solū dico , hoc rogō , hoc cupio ,
opera manū tuarum ne despicias . Opus
tū in me vide , non meum. Nam si meum
videris dānas. Si tuum videris coronas.
Nam et quecumque mihi sunt opera bor-
na ab te sunt.*

What is: I saye not unto the Lord:

*Augu. In despise not the workes of my handes
psal.107. I haue soughbie the Lord with my
handes , and I was not deceiued.*

*But I do not prasse or commende
the workes of my handes. For , I
am astrayed , least when thou lo-
kest vpon them , thou findest more
sinnes*

sinnes than merites. Thys only,
I saye, this I praye, this I couet.
Despise not the woorkes of thy
bandes. See thyne owne woake
in me, and not myne. For if thou
seest myne, thou doest condemne.
If thou seest thine thou crounest.
For, all the good workes that I
haue they are of thee. Here, this
holye father doeth plainelye con-
fesse that as God doeth onelye re-
warde or croune in vs that whiche
is his owne, so he doth condemne
al that he findeth to be our owne.

And therefore, it is not withoute Bernardus
a cause that Bernarde doeth saye: super cantus
Meritum proinde meum miseratio domini ca sermo. 61
ni. Non sum plane meriti inops, quandiu
non fuerit ille inops miserationum. Quod
si misericordie domini multe, multus ego
pereque sum in meritis. Nunquid iusti-
tias meas cantabo? domine meminero in-
firmitate solius. Ipsa, enim, est mea.

A golden
sayinge
That is to saye: By merite there-
fore is the mercye of the Lorde. I Bernard
am not altogether pooze or boide,
of meryte, as longe as hee is not

Worke, poore or boyde of merites. And if
of supere, the merites of God be manisolle,
rogation, truelye I am also verye ryche in
are blas, merites. Shall I set foorth myne
phemous, owne righreousnesse? Lord let me
ly intur, remember thy righreousnesse on-
ous to the ly. For, it is myne: for as much as
merits of he is made vnto me of God, righre-
Christ & ousnesse. And in an other place:
therfore *Hoc totum hominis meritum, si totam*
spem ponat in eum, qui totum hominem
saluum facit.
ght ra. This, sayeth he is the whole me-
ther to be rist of mā, if he doth put his whole
called hope in him, that sancth the wholē
works of man.
derogatiōn.

C A T L A. If all mounks had
spoken and writte non other wise
of the merites of menne, than this
holye mounke Bernarde did: the
grace of God, had not bene so dar-
kened these many hundreth years
by dayne extollinge of merites, as
it hath bene, nor yet the workes of
supererogation coulde euer haue
bene broughte in, to the greate de-
rogation of Chrites merites, and
of

*Idem in
psal. 91.*

of the p̄ice of his death and blouds
sheddinge.

D Y D I . They shall then frome
henceforth, be no more called the
workeſ of ſupererogation, but the
workeſ of derogation, ſith that by
them the benefitte of that mooste
omniſufficient ſacrifice, that Christ
offerd once for euer for the redemp-
tion of mankinde , is ſo blaſphem-
ouſlye trodden vnder ſete, and
the valewe thereof in a maner al-
together anniſhilated, or tourned
to nothinge.

P H I . That is a ſete, name for
ſuch bayne and arrogant workeſ,
which doubtles, were brought in
of h enemy of ſaluation, Hathā the
deuill, for to make men to ſwel and
be putte vp againſte the free grace
of God, wherby onelye withoute
any merites or deseruings of ours
we are all ſaued . But I woulde
that menne , puttynge a ſyde all
wyſfulnessſe woulde ones conſy-
der with the ſelues that the mate-
ſige

Sye of God hathe neede of non of vs, nor of any thing that we haue but rather doth geue vs all things abundantly to enioye them. What good woxke then can we do, wher by we maye profitte him in anye thinge, or do him any good?

1.Timo.6.

Psal.16.

God bath no profit by anye good woxke, that we can do.

Similitude

Bonorum meorum non egis. Thou hast no neede of my goods, sayeth Dauid. What merite, I praye you, can be in that woxke, wherof no profit cometh to God: or rather wherof the whole profyt, if there be any, doeth redounde vpon our selues. He that is righteous, and doeth good woxkes, he doeth it not for any commodity, that God shall haue therby (for, what commodity can God haue by anye thinge, that we can do?) But for his owne commodity as he whiche is wicked and doeth wickedly, burthe him selfe, and not God. He that bathe the health of his bodye, and doeth by good diet, and moderate exercices studye to keepe and preserue

serue it, doerche he therefore, deserue any rewarde at the phisicions hande? I thinke not. For, he doeth it not so; the phisicions profyt, but so; his owne. After the same sorte, he that by the gyfte of God hathe obtained the health of his soule, and by his grace doethe the thinges, that belonget to the preseruation of the same, shall we saye, that he doeth deserue any rewarde at Goddes handes, because that he is made sache by his gyfte, and doeth now through his helpe, ayde and assistaunce kepe the same grace, so; his owne profytte, and commoditye, eyther by earnest besyss, or by unsaygned loue, or by assured hope, or by well doynge, and patience in aduersitie & trouble?

Obiect. 9.

D Y D I. Yet God doeth crowne sache.

P H I L. A. God hit deede doeth crowne in them his gifthes, whiche are they; good workes, so that all

H. S. things

Aunswer

The iustification

thinges remaine safe and sounde
to the glorie of the grace of God,
Powe, where all thinges ought
to be attributed unto the grace of
God, what is left for the merites
of men? For, where grace is, there
is no place left for merite, if we do
consider aright the nature & pro-
pertie of merite. But let our good
woorkes be examined after y^e strict
ghimes of Gods iudgement, who
The im- is so ignorant, of mans imperfec-
perfectio- tion, that will not acknowledge, y
of oure We ought rather to feare punishe-
woorkes. ment, for the defautes that be in
them, than luke for any reward, or
boast. I can not tell of what mer-
ites: Is it for naught, thinke ye, y
the holy Prophete doth lykene our
rightemess to so filthy a thinge,
that any man will abhorre to luke
on it.

Esa. 64.

Object. io.

D^r D^r. But this, say they
ought to be understanded of y^e righ-
teousnes of the flesh, I mean of the
man, that is not yet iustified.

p^r h^r.

PHIL. Hanc Augustin
in his booke of confessions, doeth
crye out, that it ought to be vnder-
sande of the righteousnesse of h
Christians, I meane, of those that
be alredy grased in Christ, where
he saþþ:

*Nae vniuersae iustitie noſtre, ſi remota Augu. li. 9.
mifercordia iudicerur.* confessions

That is: Clo be to all our righte-
ousnes, if it be iudged, mercy bea-
linge taken awaye, or ſet abyde.

What maner of merite is that,
whiche can not abyde the censure
of Gods iudgement, nor be deliu-
red from condemnation, but thow-
rough mercy onely & withoute all
doubt, better it is for vs to confesse
our ſinnes vñ the publicane, than
to glorie, boaste & wagge of our me-
rites vñ h Pharisē. Such are our
merites, þ the coſfession, & acknowledg-
ing of our ſinner, ought to be
preferred before h nūbting of the.
Bernard doeth not in this poynte
diſagree from ſainte Augustine.

For, these are his wordes.

*Aug. de S.
virg. ca. 42.*

The iustification

Sed quid potest esse omnis iustitia nostra
coram deo? Non iuxta prophetam, velut
Bernardus
in sermone
perfecto ome-
nium sancto
rum, 1,
panus menstruata reputabitur, et si di-
scie iudicetur, infusa inuenietur omnis
iustitia nostra; et minus habens? Quis
ergo de peccatis erit, quando ne ipsa qua-
dim per se poterit respondere iustitiae?
Propterea enim cum propheta clamantes
non intres in iudicium cum seruo tuo, o
domine: nam non iustificabatur in con-
spectu tuo omnis viuens, tota humilitatez
ad misericordiam tecum amus, que sola
potest salvare animas nostras.

Esa.64.

psal.143.

What is to saye? But what shall
al our righteousses be before godz?
Shall it not, according to the pro-
phette, be corrupted as a sythe
bloudy cleane? And if it be streight-
lye iudged, shall not al oure righte-
eulessesse bee sounde vnyghous-
ouse, and haunyngesse, than it
oughte to haue? What shall then
become of our syns, if our righte-
eulessesse; canne not atiswer by it
selfe? Therefore cryinge earnestlye
with the propheete: Enter not
in to iudgemente, o Lorde, wth
thy seruant, for, in thy syght no
man livinge shall be iustified, let
vs with al humbly, haue oure re-
course

course vnto mercye, whiche alone
is able to saye our soules. But go
to, al these golde sayings being lai
ed a side, let vs compare the inesti-
mable glorie of lyfe euerlastinge,
and of endelesse felicitye, not one,
lye with oure good woxks, be they
never so gloriouse and exelent, but
also with the afflictions, troubles
persecutions and aduersities, that
we do here suffer for Chристs sake,
what shall we fnde in them, that
is able too counterpease the vn-
speakable joyes that are laied vp
for the electe and chosen of God?
For, thus sayeth sainte Papple: I
compt, that the afflictions of this
presente tyme, are not worthye
of the glorie, whiche shall be shew-
ed vnto vs.

Rom. 8.

C A T K A. Nowe one thing
doe I learne by that whiche hathe
bene spoken, of the merites of our
owne woxkes. And that is this:
Sith that God in gowing vs vnto
life everlasting, doeth not respect

H. iii. 02

or regard the dignitie of our good
workes; howe can the doctriue of
them stande, which do appoint de-
grees of soye and felicitie in heauie
affirming that we shal there excel
one an other in glorie? This is
most sure that we obtaine beautiell
felicitie by the mere mercy of god.
And therfore, this diuersitie or
difference of rewards must depend
or hange of the mercy of God, and
Wherup, not of oure owne workes.

on they PHYL. We see that they
grounde Whiche mayntaine the contrarye,
the selues do ground them selues vpon this;
that do that we do by oure good workes,
appoynte deserue life euerlastinge, as they
diuersity, saye, ex cor digno, or accordingely.
es or de- Which thing, if we wold graunt,
gresses of then withoute all controverSYE,
glorie God shoulde seeme vnrighteouſe,
in the life if he shoulde not geue greater re-
sponce. Wardes to those, that haue, labou-
red, merited and deserved moze
than the other. But let vs come to
Math.20. the scriptures. Fyfle, a penye

so equaly gewen to thole, that laboured in the vineyards, althoug^h
some of them, came at thre of the
clocke, some at nyne, and some at
eleuen, and when they began to
wurture, the father of the houſe
houſe stopped their mouthes say-
inge; that he did iustlye. **Second-**
lye the Apostell affyrmeth; **that**
God shall be all in all. And when
our ſaviour Iesuſ Chrift speaketh
of the rewarde of the righteouſe.
The righteouſe ſayeth he, Shall
ſhyne as the ſonne in the ſighte of
God: But there is no greater **Mat. 13.**
lyghte, than the light of the ſonne:
and no manne shall enter in to the
kingdome of heauen, excepte he be
righteouſe. They ſhal then haue al
the light or brightnesse of the ſun,
that is lyke or equall glorye. Ag-
ain, our ſaviour Iesuſ Chrift rea-
loning with the Hadiucees of h̄re,
ſurrectio[n] doth ſay, þ we ſhalbe lſke
unto the Angels, neither goeth he
any farther or appointeth any de-
grees. **Be-**

Besides this, that there be divers
and sondrye differences betwixte
the Hayntes here in this life, that
cometh by the reason of the flesh,
that they care aboute , and the
more or lesse that they be addicted
vnto it , the more or lesse they doe
profytte in the regeneration : but
when in the lande of the livinge,
all the corruption of our flesh shal
be taken awaye , we shall be per-
fecte , neyther shall there be anye
cause, whiche the one shall be more
leterred than the other vpon the recey-
vinge of the heauenly glorie. Did
not also our saiuoure Jesus Christ
promysse vnto his Apostels , that
they shoudles set vpon . iii. seates,
and judge the . iii. tribes of Israel
And did not Paule make the Co-
rinthians , and with them all the
saythfull beleuers , partakers of
this rewards , when he sayeth: do
ye not knowe, that the saynts shal
judge both the world, and also the
Angells? These places do playn-

lye

Mat.19.

1.Cor.6.

We take alwaye all diversitayes of
rewardes or degrees in glorie.

Obiect. II.

ALBION. Whyle then doeth
the Apostel say: There is an other
glory of the sun, & an other glory
of the moone, and an other glory
of the starrs. For, one starre dif-
fereth from an other starre in glo-
rye, so also is the resurrection of
the deade. Doeth not he shew here
a diversitye of rewardes, and that
after the blessed resurrection some
shall be more gloriouse than the
other.

Answer

¶ ¶ ¶ I. We go cleane from the
meaning of the Apostel. For, there
be doeth prove, that as the sunne
and the moone beinge of one sub-
staunce do differ in digniteye: so in
the resurrection, oure bodyes al-
thoughe they shall be the same in
substaunce, y they be now, yet shal
they haue more ercelent qualiteyes
than they haue nowe at this pres-
ente. And that the like muste be
understanded of the comparison of

¶. v, the

The iustification

the farrers, it is evident and plain
by the conclusion that Paul doth
intende or bringe his sayinge: The
bodye is so wen in corruption, and
is rayled in incorruption, it is so
wen in dishonour and is rayled in
glorie, it is so wen in weakenesse,
and is rayled in power. Wherby
it doeth manifestly appere,
that this diversite oughte onelpe
to be taken for the diversite, that
is betwixt the bodye, whiche we
shal put of at our death, & the body
that shall be restored agayne, ney
ther can anye thinge be here con-
clued of anye difference or dyuer-
sity, that shall be betwixt the bles-
sed or glorified bodyes. Chiche-
doeth onelpe speake generallye of
this thinge, when he sayeth, that
we shall all be lyke vnto the An-
gels. Agayne, the holye Apostell
sayeth, that when oure sauiour
shall come downe frome heauen,
he wyl chaunge and transforme
oure vyle bodyes, and make them
lyke

Luc.20.

Pbi.3.

lyke vnto his gloriouſ body, what
diuersitie of glorie (I praye you)
can there be, when all þur bodyes
shall be made like vnto the glori-
ous body of Christ. Holw be it, I
wil not be to þrecce in this matter
þtall I shoulde seeme too affyrme To attri-
anye thynges rashely. Onely this bute anye
wyll I warne the Goodye of, that parte of þ
although they do with some of the heauenly
fathers graunte that there be de- felicite &
grees of glory in the lyfe to come, glorie, vns-
yet let them beware and take heede to the me-
that they doe in no wyse attribute rits of me-
the same vnto the merites, and de- it is to
seruinges of menne. For, that wer be iniu-
to do to muche injurye and wrong rious vni-
þntoo the glorie of the grace of to the glo-
God. ry of the

A L B I O N . Doeth not Paule grace of
wyte, that it shall be rendred vnto God,
every man according vnto his wor-
kes: Again these, I am sure are his Rom. x.
words: we must al appear before þ
ludgement seat of Christ, þ enevr man ^{2. Cor. 5.}
may receive þ ȝhgs whch are don
in Object. 12.

In his bodey , accordaninge so that
he hath done , whether it be good
or euyll. These wordes do playn-
ly testysye, that euerye manne shall
receave a rewarde accordaninge to

Aunswer his labour.

Rom.2.

Math.25.

P Y I L A L C. We do gene-
rally understand this of the elect
and reprobate , and of their glory
and damnation. So doeth Paul
erppounde it, in the Epistell to the
Romayns. And Christ him selfe,
in the sentence that he shall gene
at his last iudgemente, doeth suffi-
ciently declare , what this scrip-
ture meanethe : When he calsethe
them that be at his right hande to
his kyngedome, and sendeth those
that be at his lefte in to the fyre,
everlastyng that is prepared for the
deuyll and his Angelles. Nowe,
as touching the works of the elect
ye haue learned alredy, that when
God rewardeth them he crowneth
in them his owne giftes . But as
for the reprobate, the do according
so

to the frutes of their wycked and
unbelueinge hartes, receave ete-
ward dampnation, which is the e-
ward of unbelief. Non other thing
tan we learene of thysse places that
ye bane aleadged.

A L W I D N . I am sure ye Obiectyn
wylt not denye, but that these be
Danels wordes.

Uis alios dperat; erunt ut splendor fir-
menti , quique adiustiam alios in: Dou. 43.
erunt, ut stelle fulgebunt.

That is too saye: They that
teache other, shal be as the brighte-
nesse of the firmamente, and they
that instructe other unto righte-
wysnesse, shal shyn as the starres.
Looke what difference there is be-
twixt the brightenes of the firma-
mente, and the brightness of the
starres, the same shall be even be-
twixt those that teache. For,
they, that by their diligent teachinge
shal wyinne and bring my-
nyme to righcousenesse shal shyn
as the brightenesse of starres, the
other

other that haue lesse laboured in
the lordes vineyarde shyninge on-
lye as the bryghtenesse of the sy-
mamente.

Aunswer

The ex-
position of
Daniels
wordes.

P H I L A. As touchinge Da-
niels wordes wher he sayeth: Ma-
uye that sleepe in the duske of the
earthe shall awake, some to en-
lastinge life, and some to shame
and perpetual contempt. And they
that teach shal shyne as the bryg-
htenes of the firmamente, and they that
bringe many to rightheousnes, shal
shyne as the starrs for ever & euer:
To make lytle oʒ nothing for this
matter. Foz (as it hapeneth many
tyme in the scriptures) in one pe-
riodus or sentence, the same selfe
thynges are repeated the seconde
time, whiche wer spoken first. The
difference that semetyme here to be
assigned or appoynted, is of the fir-
mamente and of the starrs. But
lyth that they that teache, and they
that instructe and bringe other too
rightheousenesse, be all one, and
are

are conteyned vnder one degree: after the verye iudgemente of the aduersaries diuers rewardes are not due vnto them, syth that they laboured both in one thing. Therfor it is most manifest and playn, that the same is repeated agayne, whiche was already spokyn before, but more playnly.

A. L. But why doeth Danzell

Question

make mention of the ministrers or teachers, rather than of the other?

H. A. Because that aboue all other, they be subiecte to perse-
uation and trouble, and therfore
they haue moe neede of comfytate,
that they may with a good courage
take vpon them, this moche pain-
fulnes, and troublesome office, and
perseueren in it to the ends. But it
can not be proved therby, that like
rewardes are not promised vnto
the other, syth that oure sauloure
Jesus Christ doeth expressely as-
sume, that the righteous shal shine

Answer

Math. 13.

Again

Note.

Agayn, that somewynne or bring
moure than some, vnto righteousness,
that oughte not to be attributed
to the connyng, industrie
or laboure of men; but vnto him,
that by openings the hearts of the
hearers, doeth geue the increase,
sches Apollell hym selfe sayinge.
Neyther he that planteth, no[n] he
that wateth is any thyng but the
Lorde, whyche getteth the in-
crease.

1. Cor. 3.

Obiect. 14.

A L W I D N . Yet Jerome
expoundinge this place, sayeth:
¶ wheras many do aske, whether
the godly unlearned, and the godly
learned shall haue the lyke glori.
Answere may be made vnto them
after the translation of Theodosio
that the one shall be as the firmi-
mente and the other as the Qua-
res.

Hier. in. 12.
ca. Dani.

Answe[r] P H I L A L E T H E S , But no
such thinge, canne be gathered of
the translation, whiche is after
the Hebrewe. For, in it we haue
playn-

playnlye these wordes:

Porro doctores splendebunt ut splendor
firmamenti: et qui multos ad iustitiam ad-
ducunt, ut stellae sepiernis temporibus.
Whiche we may english after this
maner: and the teachers shal shins
as the syrmamente, and they that
bringe manye to righteouenesse,
shall shyne as the starres woldes
without ende. Who doeth not see,
that all one thyng is meante in
bothe closes, sauinge that in the
laste, the mattyer is made more
playne?

A L W I D P. We wyll graunt, Obiect. 15.
I am sure, that there is a diuersity
in the punishmentes of the repro-
bate, it foloweth then that there is
also a diuersity in the rewardes
of the electe and chosen. And that
the punishments of the reprobate,
be not all one, it maye easelye be
proued by the woordes of our sa. Math. vii.
vour Jesus Christ, where he sai-
eth, that it shalbe easier at the day
of iudgemente for them of Tyre

J. i. and

and Sydonne , than for them of
Corenzam and Bethsaida , and for
them of Hodome and Geroneze,
than for them of Capernaum.

Answer

PHILA . The argumentes
that be made a contraries , do not
alwates necessarily conclude. For
why? This kinde of argument do
manye tymes deceyue . As if one
shoulde saye or reasonne after this
sorte : A man can kyll hym selfe,
ergo he can make hym selfe to lyue.
Manye other instances myght I
bringe , but for shorthenesse sake,

Whither
is a dauer
sity in the
punishe-
ments of
the same ,
deserue those punishe-
ments of hell syer: but it can not
bate and be truly sayed , that the electe and
non in the chosen doe by theyr workes merit
rewardes or deserue the endelesse joye and
of the felicitye of heauen. Therfore there
electe and is a verye vnyke reason in thesee
chosen.

con-

contraryes.

A L B I O P. What meaneth
Christe, when he sayeth: There obiect. is.
be manye mansions in my fathers
house? Doeth not he therby signi-
fye a difference or diuersitye of re-
wardeſ?

P H I L A L C. If Christe
had sayed: There be diuers dwel-
linge places in my fathers house:
youre sayinge myghte haue some
coloure. But he sayed: There be
manye dwellynge places! where-
of no diuersitye at all canne be ga-
thered, but rather, that there is
rowme ymonghe for all bys electe
and chosen bee they never so ma-
nye. For, we must not grosselye
ymagynge that there bee sondrye
chambers or parloures in heauen,
some beyng more gloriuous than
some, but that wher souer Christ
our headde shal be, there we shal
be also wþth him. As he hym selfe
doeth tellsy sayinge:

I wyll come agayne , and receaue
you vnto my selfe , that where I
am , there maye ye be also .

Obiect. 17.

Coloss. 1.

A L W I D P . I remember ,
that ye sayed afore that accordinge
to oure sauioure Iesu Christes
wordes , we shal be like vnto Aun-
gels . Butye can not deny , but that
ther be diuers orders and degrees ,
amonge them . For , some are cal-
led Archangels , some , Thrones ,
some Dominions , Principalities ,
& powers . Byth then that we shal
be lyke aungels , and among them ,
there be such diuers orders and de-
grees : it can none other wyse be
gathered , but that there shall be a
diuersitye or difference of glorys
amonge the sayntes .

Aunsweir

P H I L A . As touchinge Aun-
gelles , the scripture doeth nowe
confesse , that they haue diuers or-
ders , principalities , dominions
and powers amonge them selues ,
because , that as long as we do liue
in this wicked woxde and vale of
my-

miserye, they are appoynted to be
ministers and helpers vnto vs, as
we reade in the Epistell to the He-
breves. Heb. 1. Bea they be also appoin-
ted too be as it were rulers ouer
common wealles, and kingdoms,
as Daniell doeth testifye, they are
also kepers of men, and comau-
ded of God to wayte bpon them, Dan. 10.
Psal. 91. wherof it cometh, that our sau-
our Jesus Christ docth saye of the
childzen, that their Aungels doe
Math. 18. alwayes see the face of their father
that is in heauen. But when in
the kingdome of Christ, all things
shall be pacifyed, these seruices or
ministeries, as vnnecessarye and
superflue shall be abolyshed. Read
for that, the xv. chapter of the first
Epistell to the Corinthians. If so
be then that the diuersite that is
nowe amonge Aungels by reason
of the sondrye offices and minis-
ties, that they be appoynted vnto,
for the preseruation of the electe,
and chosen, shall ceasse, at the re-
I. Cor. 15. The di-
uersite þ
now is a
monge
Aungels
shalceasse
at the ge-
nerall re-
surrec-
tion of the
righte-
ous.

The iustification

surrection of all flessh, what shoulde
we dreame of anye difference oþ
diuersiteþ, that shoulde be amonge
vs then, syth that Chþst dyd with
so playne wordes affirme, that we
shall then be like Anngels?

- Object. 18. A L W 3 D N . I wyll not yet
geue ouer . Who so euer (sayeth
Chþst) shall obserue , and teache
the commaundementes , the same
shall be called greate in the kinges
rome of heauen. He sayth besides,
that the corne that dyd falle in too
good grounde , did bringe foþe he
frute, some an hundred folde, some
syxty folde, and some therty folde.
And in the parable of the talents,
we reade, that the seruaunts were
recompensed accoþdinge, to the di
uersiteþ of the gaynes . Agayne,
are not these Pauls woþdes : He
that soweth sparingly shal reape,
also sparynglye , and he that sow
eth liberallye shal reape also li
berallye: Chþst sayed likewise to
his disciples; he that wyll be grea
test

Matt. 5.

Matt. 13.

Matt. 25.

2. Cor. 9.

Matt. 20.

less amonuge you , let hym be least.
 These places , I trowe , do suffi-
 cientely teache , that there shall Luc. 22.
 be a diversite , after the glorify-
 ing of the children of God.

P H I L A L E T H E S . To the Answere
 first we doo aunswere , that by the to the .5.
 kingdome of heauen , the churche of Path,
 of God , is vnderstandinged wher ther
 oughte to be in moste estimation ,
 that both teache syncerely , and do
 by their lyfe , and conuersation ,
 expreesse that , whiche they do teach .
 And also in ecclesiastycall electi-
 ons , they oughte to be preferred
 before the other , and they to be re-
 flected and put backe , that do both
 breake the commaundementes ,
 and teache other also to doo so .
 Unless , ye wyl say , that they that
 lyue wryckedlye , and teache other
 both by theyȝ woordes and exam-
 ple too transgreesse the commaun-
 dementes of God , shall enioye e-
 ternall felicite , whiche were a-
 gainst all reason .

J. 111. And

And as soz the parable of the seide,
Whereof parte did fall in to good
grounde: anye manne can easelye
Answer perceave, that it pertaineth vnto
to the pa- the daie of this p[re]sente life, and
table of that therby it is signified that the
the seide. woode of God doethe not b[ea]ryng
Mat.13. sooth stule in lyke, in al the God-
lye. Likewise the parable of the
talentes, doeth certayne vs, that
they, that vse well the gystes of
God, in them the grace of god shal
daylye increase, yea they shall be
made woxthye too be rulers ouer
muche, that is to saye, every daye
they shal be made more able to re-
ceave spirituall gystes. Neþther
To the canne the place, that ye haue al-
place of þ leadged oute of the seconde too the
Corinhiāns be otherwyse vnder-
to the Co standed. For, we do commonlye
rinhiās. Ise that they that be Godly liberal
2.Cor.9. in geuinge of almes, do not onely
abounde in spirituall gystes, but
haue also by the blisynge of God,
theyz tempozall rychesse wonder-
fully

To the
parable
of the ta-
lentes.
Mat.25.

fullye encreased and augmented,
that they maye the better ercercise
theyr Godlye liberalitye towardes
the poore members of our saviour
Jesus Christ. Which is according
to the sayinge of the wylde manne, Prove. 3.

Wher he saith: Honour the Lord
with thy rychedesse (but how canne
we honour the Lorde wylde oure
rychedesse, but by refreshinge his son
Jesus Christe in hys lymmes:) so
shall thy barnes be fylled with a-
boundaunce, and tdywynne pres-
ses shall burske with newe wyne.

And wher Christ sayeth to his A. To the
postelles: he that wyll be greatest place of
amonge you, let him be leasse, the the. 22. of
same can not be applied, but to the Luc.
churche of God, wher they ought
too be countyd greatest, that be-
inge endued with mosle excellente
gystes, and bestowinge the same
to the edifying of the faythfull con-
gregation, to behauie them selues
most humblye.

A L B I D P. I synd this wylde. Obiect. 19.
I. v. ten

Apoc. 14.

ten in the Apocalypse or reuerlation of John: I hearde a voyce from heauen, as the sounde of many waters , and as the sounde of a great thunder , I hardc the voyce of harpers, harpinge vpon theyz harps. And they songe, as it were a new songe before the throne, and before the iiii. beastes , and the calders, and no man can learne that song, but the hundreth fyfty and fourte thousande , whiche were boughte frome the earthe. These are they, whiche are not desylded wyth wemen:

For , they are virgines , these folowe the lambe, whether soever he goeth. Here we see , that onely those hundreth fyfty and fours thousande , whiche afterwardes he calleth virgines , coulde syng the newe songe , and folowe the lambe , whether so ever he goeth. whereby it doeth appeare , that they haue a preeminence aboue all the rest , and that they doo also excelle

selle other in glory.

PH I L A L E. By this fみて number of an hundred forty and four thousande, is vnderstandinge, the infynitte number of the electe **w**ho shes and chosen of God , which alone **b**e that canne synge the new songe.

For, the elect only canne prasse and laude God, neyther canne any say , that Jesus is the Lord , but by the holy ghost , whereof all the reprobate are bɔyd.

1. Cor. 12.

And it is sayed that they are vyrgynes , and haue not defyled **w**hy the them selues wþth women , not true elect because that they haue lyued oute are called of holye wedlocke, whiche , as the virgines. Apostell sayethe , is honourable Heb.13. amonge all menne , but because that the churche , and fayethfull 1. Cor. 12. congregation , haþ he bene by the Apostelles , and noþne is by theyr doctrym prepared for one husband , and presented as a pure virgine to Chþst.

They

Thei are therfore called virgines, because y^e after they were brought to Christe, and sanctifyed through saythe in his bloude, and also washed and iustified, they never defiled them selues with that straunge woman, whiche the wise man doth speake of, that is to say, with any vtraunge doctrine of stinkinge idolatrye, and of other superstitious worshippings and seruices of god, but haue kepte their myndes pure and chaste virgynes vnto Christe they^r husbande vnto whome they were maryed wyth a sincere and pure sayth. These be they that folowe the lambe whether so ever he goeth. For, as whiles they abyde here in the worlde, Christ onely is their treasure, they^r ioye, and coumforthe: in him onely they put they^r confidence, and trusfe: and whether soever he calleth them by his doctrine and example, they be alwayes readye to folowe him, though it be to a most cruell death,

Prou.4.

**What it
is to fo-
low the
lambe
whether
so ever he
goeth.**

so gloriye him with all: so in the other wo尔de, they be never separated from him. For, where soever Christe is, there shall his minister Joa. 12. or seruaunte be also. But all the elect and chosen of god, are Christs ministers and seruaunts, therfore where so euer he is, there shal thei be also. Nowe maye ye perceave, how little this place of h̄e reuelation, can helpe them, that maintayn this diuersitye of rewardes in heauen.

A L. Are not all the fathers, Obiect. 20. I praye you, of this opinion? Again, wyl not men be made moze slacke to doe good woorkes, if they once understande, that there shall be no diuersitye, or difference of rewards in the lyfe to come.

P H I. As soz the fathers we do Answe confesse and graunt, þ they haue appoynted suche diuersity or difference of rewards. But herein lieth the whole controuersye, whether this can be proued by the infallible scrits.

testimonyes and autorityes of the
scriptures or not . Agayn , they
do not speake of it , all after one
sorte . For , Hierome , when in
his Epistels he did commend we-
dowhode , and was come to that
poynte , that he must needes make
a comparyson , betwixte the we-
dowe and the virgynē , he doeth
playnelye saye , that he wyll not
gladlye appoynte any diuersity or
difference betwyxt the Hayntes :
and yet in other places , he wyll
seme to be an earnest maintainer
of these differences . And whereas
ye saye , that men by this doctrine
are made moze remyssle , negly-
gente , and slacke to do good woz-
kes , I haue aunswered you alrea-
dye , that the electe and chosen of
God , be wont at all tymes , to doo
good wozkes for the loue that they
haire to God , and to theyr neygh-
bour , and soz to shewe theyr ob-
edycence towardes the sacredde
word and holy commaundements

of

as theyr heauenly father, without
anye respecte of recompence or re-
warde, and that they, that doe o-
therwysc are but mercenaries and
byzelyngs.

DYDIMVS. And shall the Question
blessed virgynge Mary, the mother
of oure sautour Jesus Christ with
the Apostels and martyres, be in
no higher glorye than the rest?

PHYLACTHE. That
I leue to the vnsercheable fudge. Answer
mentes of God, who (if it had ben
necessary for our saluation) would
hane certifiid vs of it in his word.
But in the mean scandis this ought
to be learned of all men, that if in ~~if any do~~
the lyfe to come any do excell other excell o-
in glori, it is not by reason of their ther in
workes merites or deseruinges, glory a-
but the same doth altogether come ter this lit
of the mere mercy, grace and it is not
goodnesse of God, who doth most by reiont
liberallie crowne in them hys of theyr
owne gyftes, as it hath ben suffi- merites,
tiently proved before.

Q.L.

AL BI D P . This haue I
 learned of our talke and commu-
 nication. Fyrst that we are iustifi-
 ed freely , that is to saye, deliuerted
 logus or from synne, frome eternall damp-
 conclusio. nation and euerlastinge death, and
 pronounced righteouse, before the
 indgement seate of almighty god,
 throughte sayth onelye in our sau-
 oure Iesus Christe, withoute any
 merites , or deseruinges goynge
 besoyle, and that as all the woxkes
 that we do, afoxe we be iustified, I
 meane , afoxe we bee grased in
 Christe throught safetb in him, and
 made lively members of his body,
 are nothinge elles in the sighte of
 God but synnes : so after we be
 once iustifyed , and made throught
 sayth braunches of that true vine,
 we must not remayne bareine and
 vnfructfull trees , but wee muste
 bringe foorth the frutes of oure
 sayeth, we muste abounde, and as
 it were, flowe in all kinde of good
 woxkes , that God hathe prepared
 for us

Ioa.15.

Ephe 2.

for vs to walke in, whereby wylle
workes that is worcks, of mannes
inuention, hauing no sure ground
or fundation, nor yet any promise
in Goddes booke, are cleane ouer-
thowwen. Secondly, it bath bene
declared, that not all they, that do
those worcks, which in them selues
are good, doo by and by deserue **Three**
the prayse and commendation of sortes of
good wo:okes or of well boyng, people
for as muche, as they do them, ey, which al-
ther for to be glorifyed of men, or though
for hope of rewarde, or for feare of they do
eternall punyshement, and not for good wo:
the loue only that thei beare to god kes do not
and to theyz neygboure, or for to deserue þ
shewe theyz obedience towardes prayse of
Goddes holye comandementes. waldoing
Wherethrough, occasion was
geuen, to shewe the causes, that
should moue vs to do good worcks,
althoughte there were no hope at
all of rewarde: and also the causes
whye the workes of those that be
grafted in Christe by sayeth (al-

R. i. though

though in them selues they be most
vnpesfect) do please God & are ac-
ceptable in hys syghte. Afterwar-
des, ye spake of merits, prouinge
moste stronglye, that although we
were able to do what so euer God
hath comauanded vs, yet we ought
to coumpte oure selues vnprouista-
ble seruauntes, and that we haue
done but our duetye, and yet notwithstandingyng
that oure good
worikes, whiche beinge members
of Christe, we doe accordyng to
the prescripte and rule of Goddes
worde, shall be crownd and re-
warded, not for their owne digni-
tye and worthynesse, or for anye
perfection that is in them, but be-
cause that the perfecte obeyence
of Christe, shall be imputed vnto
vs for our owne, and thereby all
thinges, that be wantinges and lac-
kinge in vs, moste aboundinglye
supplied, by reason of the fclow-
shippe, that wee haue throughe
sayeth in the only begotten sonne
of

of God : And also because of the promises, wherby God is become debtoure vnto vs . Late of all , ye haue proued by manyfclt textes of the scriptures , and by answering all obiections , that could be made to the contrarye , that we shall be al one , and receyue al one reward , in the resurrection of the righteouse , and if there shall be any degrees of glorie (whiche thinge can not well be proued by the scripturres) that oughte in no wyse too be attributed vnto the merites , and deseruinges of men , but to the onely mercy , goodnesse , and grace of God , declared vnto vs in his sonne Iesus Christ and taken hold vpon by faith in the merits of his death , passion , and bloud shedding .

PHIL A. This in dede is the summe of our talke , that we haue hadde at this presente . Ye haue well remembred the pighte of the whole matter . Whiche is a token of a pregaunte wyte , and
K. II. good

The iustification

good memorye . God of his goodnesse , bouchase to encrease in you these his excelente giftes , and too heape you wyth all beauenly bles singes , that ye maye by embrasinge the true religion , by aduauncinge and fartheringe of it , be an exâple vnto al the whole world .

D Y D I . God of hys mercye
bouchesafe to graunt it .

E V T R A P E L V S .

A M C M , a
men .

CHERE BEGIN=
neth a Table, whereby
ye maye fynde spedelye , all
the p̄incipall matters contey-
ned in this booke.

(:) C : D (:



Theisles what they
are. folio. 2.
A p̄incipall note to
whome the Apostell
did write. fo. 8.

Althoughe we haue not in the
scriptures this word sola , only or
alone, yet haue we many wordes
that be of lyke force. fo. 13.

An evasion of the enemies. fo. 24
A golden sayinge of saynte Ber-
narde. fo. 55

Abrahām was iustifid. 30.yeares
afore the offeringe of his sonne I-
saac. fol. 7.

Aunswer to the 5. of Math. fo. 68.
Aunswer to the parable of the sede
folio. eodem.

C

The Table.

Christ onely hathe satisfiēd to the
justice of God. fo. 6.
Christe is a suffisente expositour.
of his owne wōrdes. fo. 27

C

Euyl wōrks do declare the malici-
ousnes of oure vartes. fo. 45.

F

From whence this wōrde suffi-
care to suffisye bath bene bozowed
and what it signifyeth. fo. 4.

Faith is not taken of the Apostels
in one signification fo. 9.

Gardiners obicction agaynst doc-
tor Barnes. fo. 28.

Good intentes. fo. 37.

God hathe no profit by anye good
wōrke that we can do fo. 506.

H

Howe the scriptures are alcaged
by the enemis of the truth. fo. 27
Howe oure good intentes whiche
haue no waraunt in Gods wōrdes
are rewarded. fo. 39

Howe earnestlye the causes aboue
reherced oughte to moue vs to doe
good wōrkes. fo. 49.

I

The Table.

I

Justification is taken awaye al-
together frome the lawe of Moses
and attributed vnto sayth fo. ii.
If it be an heresye to say that sayth
only iustifieth all the auncient fa-
thers be heritikes. fo. xi.

If any do excell other in glorie af-
ter this lyfe, it is not by reason of
theyz merites fo. 72.

Justification wherby we are deli-
vered from sinne is necessarye vnto
vs as longe as we liue. fo. 25.
In delyng of good woorkes we
muste follow the example of Christ
folio. 44.

S.

Mercenaries & hierlinges. fo. 43.

D.

One text must geue place to many
folio. 10.

P.

Peace of conscience doeth exclude
wauering or doubtfulnes of mind
folio. 32.

H.

Paul standeth in defence of his
follio. 115.

The Table.

disobedience.	folio.39.
Similitude.	fo.56.

L.

The malitiousnes of the enimies
of the truthe. fol. 1.

The Popes kingdome is a kinge-
dome of lyes. folio. 4.

They that are iustified by workes
are able or must be be able to aun-
swere fullye to the iustice of God.
folio. 5.

The offeringe of Isaac is a testi-
monye of the fayth and righteons-
nesse of Abrahām. fol.8.

This word to iustify is otherwise
taken of Paul then of James.fo.9.

To attribute iustificatiō vnto any
merites goyng before is a deroga-
tion of the grace of God. fo.12.

The enimies of the truthe are to be
likened to the Arians. fol.15.

The purpose of God doth exclude
all merites and deseruinges from
the iustification of man. fo.17

The fathers were to be blamed y
do assayme fayth onely to iustify if
that

The Table.

that doctrine wer not true.	fo. 24
The history of Cornelius	fo. 30
The frutes of iustification.	fo. 31
The firste frute of iustification. folio.	codem.
The 2. frute of iustification.	fo. 32.
The certaynety of Gods promise. folio.	33.
The 4. frute of iustificatiō.	fo. codem
The 5. frute of iustificatiō.	fo. codem
The common doctrin of preachers touching good workes.	fol. 35.
The deuyl did peruerte the ende of our creation which Christ restored agayne.	fo. codem
The works of the papistes.	fo. 36
They that are enemies of the pa- pistes good workes are enemies of synne, and of most detestable abho- mination.	fo. 37.
Terrible and dreadfull histories. folio.	38.
The order that god had appointed touchinge the Arke.	fo. 39.
The historie of Saul.	fol. 40
The vntrue reporte of the papistes	
K. v.	folio

The Table

- folio. 43.
They þ worke so; seare are lewde
seruauntes. fol. 44.
The causes why our good woxes
do please God fo. 47.
The causes why we canne by our
good woxes meris no part of our
saluation fo. 51.
The imperfection of our woxes.
folio. 57.
The inestimable glozpe of lyse e-
uerlastyngs doeth cuite always all
merites fo. 59.
To attribute any parte of the hea-
uenly felicite and glozpe vnto the
merits, of men it is to be iniurious
vnto the glozpe of the grace of God
folio. 61.
The exposition of Daniels woxes
folio. 63.
The diversity that now is among
Angells shal ceasse at the generall
resurrection of the righteous. fo. 67.
To the parable of þtalents fo. eode
To þ place of the. 2 to þ Coz. fo. eo.
To the place of the. 22 of Luc fo. 99.
The

The Table

The epilogus or conclusion. fo. 20d.
Three sortes of people althoughe
thei do good works do not deserue
the pzaise of wel doinge fo. 73
The perfecte obedience of Christe
is imputed vnto vs. fol. 73.

¶I.

Whab smitten of the Lord fo. 39.
Wayn shadowes of men fo. 47.

¶II.

Why ther is a diversity in the pun-
nishmentes of the reprobate and
non in the rewarde of the elect and
chosen. fol. 65.

Who thei be that can sing the new
songe. fol. 70.

Why the true electe are called vir-
gines fol. eodem.

What it is to folowe the lambe
whether souer he goeth. fo. eodem

Who the be that storne at the doc-
tryne of predestination. fol. 7.

We ought not for the feare of men
to hyde the truth fol. 3

What scope or marke we oughte
to shote at in settinge foorth þ doc-
tryne of iustification of sayth. fo. 3.

What

The Table

- What it is to be iustified by faythes. so. codē
What it is to be iustified by fayth. 6.
What fayeth Abraham was iustified by. so.7
What be the meanes whereby we are iustified or deliuered frome the state of dampnation. fol.ii.
What Paul vnderstandeth by the workes of the law. so.14.
What they must do that wyll enioye the righteousnesse of Christ. folio 15.
What credyt ought to be genen to the enimis of the truthe and what shauful ignorance thei be wrapped in. so.19.
Whye the scrybes and Pharisees were vter ennemis vnto the gospel. fol. codem
Whye our greate rabbies wil not acknowledge theyr error. so.20
We ar not deliuered frō our sins to this end that we shoulde walow in them agayne. so.23
Whye

Cha Table.

Wh^y the Athenians woulde here
Pauls doctrine. fo. 29.

Wh^y the spirit of Christ is gener-
vnto them that be iustified. fo. 34.

Wh^ereof the enemies of the truth
be ashamed. fo. eodem

Wh^y man was created. fo. 35.

Wh^y we be regenerate in Christ.
folio. 36.

Wh^o they be that are offended at
the doctrine of iustification of faith
folio. 36.

Wh^{ich}e be the true good woxkes
that God doth require of vs. fo. 41.

Wh^y the good woxkes of mercye
are set most chieflye sooth vnto vs
folio. eodem

Wh^{ich}e be the good woxkes that
god hath p^repared for vs to walke
in. foli. 42.

Wh^y all they that doe those good
woxkes that God hath commaunded
in his word do not deserue the
praye of well doing. fo. eodem

Wh^y sayth is likened to a sparke.
folio. 45.

What

The Table.

- Wherin our iustification doth conteynre. fol.5.
What causeth Turkes and Paynimes to abhore Chристis religion folio. 46.
Whether our good wrokes be acceptable vnto God or not. fo.47.
Whether our good wrokes shal be rewarded or not fol.49.
We are all debtors vnto god. fo.51
Wooikes of supererogation are blasphemous and injurious to the merits of Chрист and therfore they oughte rather to be called wrokes of derogation. fol.55.
Whereupon they grounde them selues that do appoynte diversities or degrees of glorie in the lyfe to come. fol.59.

Here endeth the Table.



CIMPRYNTED
at London, by Ihon
Cysdale, and are to be solde
at his shoppe in the vpper ende
of Lombard strete, in All-
halowes churchyard,
nere vnto grace
churche.

1561.